The Churchman.

Vol. XXIV, No. 39.] "The Church of the Living God, the Pillar and Ground of the Truth." [Whole Number 1236.

JOHN HECKER, PROPRIETOR. NEW-YORK, NOVEMBER 25, 1854. { At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.........at 9 A. M. and 3 P. M.
St. Luke's Church.........8½ " 5 "
Church of the Nativity.........9 A. M.
Church of the Annunciation.........9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion.........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles.........9 "
Church of the Holy Innocents.........9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn.........8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.........9 A. M.
St. Mary's Church, Brooklyn,.......at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR NOVEMBER.

NOVEMBER.

26. Twenty-fourth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
30. St. Andrew the Apostle.

Thanksgiving Days appointed by the Civil Authority.

[The proper Service for the Day is printed immediately before the Family Prayer.]

November 30. Maine, New Hampshire, Massachusetts, Kentucky, Pennsylvania, Rhode Island, Indiana, Ohio, North Carolina, New York, Connecticut, Illinois, Michigan, and Vermont.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or The Birthday of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms for the day of the month.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. The Sunday after Christmas Day.

THE CHURCH AT HOME.

New York.—The consecration of Dr. Potter as a Bishop of the American Church took place on Wednesday, the 22d inst., in Trinity Church in this city. The attendance on the occasion was exceedingly numerous. The Right Rev. the Bishop of Connecticut presided, assisted by the following Bishops and Presbyters:—the Bishop of Vermont, the Bishop of Iowa, the Bishop of Illinois, the Assistant Bishop of Connecticut, the Bishop of New Jersey, the Bishop of Pennsylvania, the Bishop of Massachusetts, the Bishop of Maryland, the Bishop of Michigan, the Bishop-elect of Rhode Island, Archdeacon Lowe, of Montreal, and the Rev. Drs. Taylor, Vinton, Harris, Price, Creighton, Haight, and Van Kleeck, and the Rev. Messrs. Eigenbrodt, Bedell, and Tucker. Beside the clergy within the chancel, we observed a large number occupying places in the body of the church.

The services were commenced by the Rev. Dr. Taylor, of Grace Church, who said the Morning Prayer to the end of the Psalter. The First Lesson—Ezek. 18 to v. 10—was read by the Rev. Dr. Vinton; the Second—Acts 18, from 17 to 36—by the Rev. Dr. Harris. The succeeding Prayers were said by the Rev. Dr. Berrian.

The Communion Service was commenced by the the Bishop of Vermont; the Epistle, 1st Tim. iii, 1, was read by the Bishop of Iowa; and the Gospel of St. John, 21—by the Bishop of Illinois.

The Bishop of Montreal, after the singing of a hymn, proceeded to preach the Consecration Sermon. He took for his text, the 11th verse of the 17th chapter of the Gospel according to St. John—"And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father keep through Thine own Name those whom Thou hast given me, that they may be one, as we are." After some introductory observations in reference to the circumstances under which the Divine Redeemer of the World uttered the words which form the text, and especially the apostacy of Peter, and his forgiveness, the right rev. preacher observed, generally, that Christ's prayer is not and was not limited, either to individuals or to an isolated occasion; His disciples, whether immediate or remote, either in time or in any other relationship, being in Him all one, knit together in the same unity as that of Christ with the Father, in the One Catholic and Apostolic Church. Proceeding with a forcible dissertation on this theme, he adduced many striking instances now occurring which proved the vitality of that Church, and gave assurance of its perpetuity. He then alluded to the loss this diocese has recently sustained. God, he observed, had removed one admirably fitted to do His work. But we must remember His words,—"What I do thou knowest not now but shalt know hereafter." Two years ago the preacher met them at the consecration of the late Bishop Wainwright. It was a time of no common mercy to this suffering diocese, for he had crowded into his life much that tended to build up the Church of God in this country. The Bishop passed a most warm eulogium on his memory. He then alluded to the very satisfactory circumstances under which the newly-elected Bishop came to his charge, and addressed a warm and affectionate entreaty to him that he would seek for that grace and strength from on high, which were additionally necessary for so important a work.

The Consecration Service was subsequently proceeded with—the act of consecration being performed by the Right Reverend the Presiding Bishop, assisted by the Bishops of Montreal, Vermont, New Jersey, Michigan, Maryland, and Pennsylvania.

The Holy Communion was afterward administered to a numerous congregation of communicants, by the Bishop-elect of Rhode Island, Archdeacon Lowe of Montreal, Doctor Creighton of Tarrytown, and the Rev. S. R. Johnson.

Western New York.—Rapid progress is making with the church of St. Paul, at Buffalo. "The tower," says the Buffalo *Republic*, "is rapidly going up. A large number of hands are constantly employed, and before many months it will have reached completion. It will then be, as has been conceded by all lovers, admirers, connoiseurs of architecture, and architects, the most perfect Gothic structure in America, if we except the Grand Cathedral in the city of Mexico, which is not superior, if equal, in point of style."

—The Bishop has issued a Pastoral Letter to the Laity of his diocese, in accordance with a resolution of the late Diocesan Convention, on the subject of a better provision for his clergy, a copy of which is given in our 2d page. The Bishop suggests, it will be seen, that the offertories of the Thanksgiving Day should be severally appropriated to that purpose.

Pennsylvania.—The Bishop has held twenty Confirmations since September 10—confirming 163 persons. He has also consecrated three churches; and officiated and preached on eleven other occasions in different parts of his diocese.

The Bishop had issued a pastoral letter to his clergy, asking them to preach and have collections in aid of the funds of the Protestant Episcopal Hospital on the Thanksgiving Day (the 23d inst).

At a meeting of the Standing Committee, held November 7th, Testimonials were signed on behalf of the Rev. John J. Huntington, applying for admission to the sacred order of Priests; and on behalf of Messrs. Albra Wadleigh, Jr., A.B., and Isaac W. Gougler, candidates for the Holy Order of Deacons.

Illinois.—There appears, from all we can learn, to be a growing feeling of dissatisfaction with the non-residence of the Bishop of this diocese, and a determination to enforce the resolution of the recent Convention. The *Western Episcopalian* says—"Our impression is that, so far as confirmations, ordinations, and official visitations are concerned, he can attend to them about as well with his residence nominally in New York, as he could if he were permanently located in Chicago, and especially if he were there to be burdened with parish duties. But while his residence is at the East, he can never feel like a Western Bishop, and can never enjoy the full confidence of his whole diocese." Our contemporary therefore hopes that "the question respecting his residence will be soon and amicably settled."

Mississippi.—The Bishop held an ordination on the 8th inst. in St. Andrew's church, Jackson, when Mr. Edward Denniston, A.M., B.D., was admitted deacon. Mr. Denniston is a late graduate of Nashotah.

Louisiana.—Bishop Polk has removed to New Orleans, which he intends making his permanent residence.

THE CHURCH ABROAD.

England.—The papers record the formal reception of Archdeacon Wil[illegible] by the Church of Rome. "The public," say the a[illegible]unts, "will not be surprised to learn that the Rev. Robert I. Wilberforce, late vicar of Burton Agnes, near Bridlington, Yorkshire, and Archdeacon of the East Riding, has been received into the Roman Catholic Church. He left London last week in company with the Right Rev. Dr. Grant, of Southwark, and some other Roman Catholic clergy, for Paris, where his reception took place. Mr. Wilberforce was the second son of the late William Wilberforce, and consequently an elder brother of the Bishop of Oxford. He was born in 1801, and was formerly Fellow of Oriel College, Oxford. He is known to the public as being the author of "The Five Empires," and the "History of Erastianism," as also of a treatise on the "Incarnation," as well as more recent publications on "The Holy Eucharist," and on the "Royal Supremacy," the latter of which is fresh in the public mind, and must be taken as expressing the reasons which have induced him to sacrifice his position in the English Church. Mr. Robert Wilberforce has recently been left a widower, and may probably take orders in the Roman Catholic Church."

The Bishop of London has held his Visitation in St. Paul's Cathedral. It was the first occasion of meeting his clergy since 1850, the period of the ultra-Protestant panic, to which the Charge he then delivered so materially contributed. The clergy of the archdeaconry of London were alone summoned on the first day. An innovation on the ordinary practice, which seemed to give universal satisfaction, was adopted in the omission of the tedious visitation sermon. Immediately after the ordinary morning service the Bishop delivered his Charge, which, although of great length, scarcely seems to admit of abridgment. It was occupied chiefly with the external relations of the Church, and in the course of it the Bishop took occasion to congratulate the Church on the great progress it had made in extending popular education. His lordship questioned the accuracy of the returns contained in the census of religious worship, and pointed out their inconsistency with those which appear in the educational census. On the subject of Church-rates, the Charge then proceeded to lay down the present state of the law, accompanied by the expression of a conviction on the Bishop's part that the Legislature would give some compensation to the Church should it be thought necessary or desirable to relinquish them as a compulsory payment. On the subject of Church extension the Bishop at considerable length detailed the progress and successes of the Metropolis Churches Fund, and of the scheme for supplying Bethnal-green with new churches; and in connection with an immense mass of statistics, proving the great want of additional churches and clergy in the diocese, announced the formation of a diocesan church building fund, to which the Queen had already given a subscription of £500. At the same time, the bill for the demolition of the city churches, which had been defeated last session, would, if again introduced, receive his support. His lordship also adverted to the necessity of employing lay agency in connection with the increased ministrations of the Church; and as illustrations of what was needed pointed to the scripture-readers, young men's societies, choral classes, lending libraries, &c., all of which might be made useful in the Church's work. With respect to doctrinal and ritual matters, the Bishop repeated at considerable length the opinions which he expressed in his charges of 1846 and 1850; he condemned the doctrine of the "corporal presence" in the Eucharist, and recommended the clergy to avoid controversy and scholastic subtleties.

The Bishop of Oxford had commenced his Visitation at Banbury. The principal topics of his Charge were—the Training School, Asylums for Penitents and Sisterhoods, the Diocesan Church Building Society, the Clergy Provident Society, the Controversies and Disunion in the Church, Increase of Services and more frequent Communions, the Real Presence, Convocation. On the subject of the Real Presence (which has a peculiar interest in this case from the secession of his lordship's brother, Archdeacon Wilberforce), the Bishop said, that the Church, in asserting, as she did, that "the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ, she in fact condemns on the one side the Zuinglian infidelity which would resolve the reality of Christ's presence into the quickened apprehension of the devout worshipper, while on the other with even greater explicitness she condemns the Papal solution of the mystery, whether under the form of the gross material transformation of the bread and wine into flesh and blood, which is the belief of the common sort amongst her, or whether its grossness be disguised by that subtile fancy which pleases more educated minds. "We may, I think," the Bishop continued, "without difficulty gather what may be our teaching with regard to this great mystery. We should first, above all things, insist upon the reality and truth of that supernatural presence which our Lord is graciously pleased to vouchsafe in that sacrament to the worthy receiver. Next we should discourage to the utmost of our power all speculation as to the mode of that presence, the reality of which we inculcate. Further, while we should distinctly condemn those specific forms of erroneous teaching concerning the mode of that presence, which our Church has actually censured, we must watch against that dogmatizing spirit which would lead us to anathematize all with whose statements our own do not exactly harmonize, remembering the moderation which has restrained our Church from censuring that doctrine of consubstantiation which she does not teach. And lastly, we should labour to lead our people from curious questions as to that which is eminently a mystery to be received simply by faith, to a humble and unquestioning belief in that working of the power of God which gives men to partake of their Lord, and to earnest longings for the great spiritual blessings, which, if they come aright, will be vouchsafed to them by this partaking of Christ. And if at any time we are compelled to enter into further explanations of this mysterious subject, we should keep as closely as possible to the letter of Scriptur , and to the inculcation of the doctrine as a revealed fact in its bearing upon practice. Remember what is even stated by Bellarmine himself, that though it is a matter of faith to believe that sacraments are instruments whereby God works grace in the souls of men, yet that the manner in which He doeth so is not a matter of faith. Thus, for example, instead of speculating on what is received by the unfaithful in the Lord's Supper, or dogmatizing as to what may seem the unavoidable inference with regard to a matter on which Holy Scripture is silent, we should remember that, although our Lord's promise is sure, that when the whole appointed rite is duly performed in all its parts, including the oblation, consecration, and faithful reception of the elements, we are perfectly secure of His body and of His blood, yet that we have no right to stop after the prayer of consecration, or at any other intermediate point, and to argue that at that time that divine presence must have been granted which is promised only to the act of duly giving and receiving, and not to any of its several parts. We shall therefore do well as to this mysterious ritual to confine ourselves to asserting with our Church that the ungodly are, in partaking of the consecrated elements, in no wise partakers of Christ, and yet that in eating of that bread and drinking of that cup unworthily they partake not of common food, but, as the Church teaches, to their own condemnation do they eat and drink." The Bishop thus concluded,—"It is to the mighty working of His grace [illegible] we must look for every truly [illegible], my brethren, let us seek more earn[illegible] every way of His appointing—let us labour to remo[illegible] whatever may impede His working or resist His influence, or drive from us His quickening, saving presence. And may we go forth with a saving knowledge of redeeming souls, to witness by word and deed in our several parishes proof of the mighty grace of His great salvation."

With respect to Archdeacon Denison's case, there was still a confident hope that the proceedings would not be persevered in. "We have not," says the *English Churchman*, "the Acts at hand, but it is said that even should the Commissioners in Archdeacon Denison's case report that there is a *prima facie* case for proceedings against him, it will rest with the Bishop of the Diocese, and not with the Archbishop, to decide whether the case shall go on. If this be the real state of the case, we earnestly hope that the Bishop will spare the Church from the long and painful controversy which a trial would entail."

A public meeting had been held in aid of the fund, raising by the Society for the propagation of the Gospel, for the purpose of sending out additional chaplains to the seat of War. The Archbishop of Canterbury was in the chair, and addressed the Meeting. The other speakers were—the Bishop of London, Captain Lefroy, Mr. Sergeant Adams, the Chaplain-General (the Rev. G. R. Gleig), Vice-Chancellor Sir W. Page Wood, the Bishop of Gibraltar, and Major Powys.

The testimonials subscribed for by the public for presentation to the Rev. Robert Whiston, head master of the Rochester Cathedral Grammar-school, in consequence of his efforts for Cathedral Reform, had been presented to him by deputations from Manchester, London, Liverpool, Derby, and other places, introduced by Mr. Manclark, the Mayor of Rochester. Beside the English testimonial, there was one from the antipodes—Sir John Pedder and 153 of the principal inhabitants of Hobart Town having also desired to mark their appreciation of the Rev. gentleman's efforts in the cause of Cathedral Reform.

THE WORLD AT HOME.

New York Historical Society.—This Society celebrated its first Semi-Centennial Anniversary on Monday afternoon, at Niblo's Saloon, where there was a large and fashionable assemblage to witness it. The great attraction of the occasion was an Oration by Mr. Bancroft, illustrating and enforcing his theory of the Progress of the Human Race. It was a most eloquent production, and elicited much applause. After the celebration at Niblo's, the Society and its guests sat down to an excellent banquet at the Astor House. Dinner was on the table at six o'clock, but owing to the dilatoriness of the guests in arriving, it was nearly seven before the President, Hon. Luther Bradish, called the assembly to order, when grace was said by the Rev. Dr. De Witt. The orator of the day soon after entered, amid enthusiastic plaudits, and was conducted to his seat on the right hand of the President. Among the distinguished guests of the evening were the Hon. Robert C. Winthrop, of Massachusetts; Rev. Dr. De Witt, Rev. Dr. Adams, Commodore McKeever, Colonel Stanton of Tennessee, and others whose names we do not recall. The President was supported at the opposite end of the tables by Frederick De Peyster, Esq., First Vice-President. A number of appropriate toasts were done all honour to, eliciting some eloquent speeches.

Destructive Fire in Broadway.—On Monday morning, the extensive premises, No. 61 Broadway, extending through to Trinity-place, known as "Judson's Hotel," and kept by Patrick and John O'Grady, was entirely destroyed by fire. About 8 o'clock one of the servants discovered smoke in the lower part of the building, and upon looking around to see from what quarter it came, found the laundry (which was located in the southerly corner of the basement,) all on fire. In less than twenty minutes from the time the fire was discovered the flames had made their way to th third story, and were soon after belching forth from the front and rear windows. The entire establishment was soon filled with a dense smoke, threatening the inmates with immediate suffocation; but the majority of the guests and other occupants succeeded in making their way into Broadway or Trinity-place without sustaining injury. Two or three had narrow escapes,—two gentlemen had to jump out of windows; and one had to be taken out by a ladder. Another, it is said, lost $600 in gold, which he left in his room in his flight. By nine o'clock the flames had extended the entire length of the hotel from Broadway to Trinity-place, and now belched forth from the roof and windows with great fury. In a little while, the building South of the hotel, No. 59 Broadway, the lower part occupied by Adams's Express Company, and the upper part by J. C. Howe & Co., Dry Goods Jobbers, was seriously threatened with destruction, the fire having communicated to the roof and eaves. Many of the valuable goods and packages in the Express office were removed to a place of safety. The range of buildings north of the hotel, occupied by Messrs. Hoyt, Tillinghast & Co., Messrs. McCurdy, Aldrich & Spencer; Messrs. Ide, Carpenter & Co., and others, also narrowly escaped destruction. It was afternoon before the fire was got under, and not until the hotel was entirely destroyed. The loss on the hotel destroyed, is put down at $60,000. There is insurance, it is stated, of $40,000 on this as follows: Howard, $4000; Union, $6000; Knickerbocker, $3000; Mutual, $8000; City, $3000; Manhattan, $6000; Farmers', $7000; Equitable, $3000.

Alms Houses and Asylums.—The following is the usual weekly exhibit made by the Board of Governors at their meeting on Tuesday, of the number of inmates in the various institutions under their charge:—

Bellevue Hospital 722, Lunatic Asylum 535, Alms House 1191, Penitentiary 524, Penitentiary Hospital 423, Workhouse 871, Small Pox Hospital 5, Randall's Island 909, ditto Hospital 215, City Prison 228. Total, 5,603—an increase of 16. The number admitted to the various institutions for the past week is 870; died 23; discharged 742; sent to Penitentiary 85; to State Prison 4.

Railroads in the United States.—The Buffalo *Democrat* says that there are now in progress, and likely to be completed, in the United States, over 12,000 miles of railroad. This estimate is exclusive entirely of roads only "proposed," embraces only those actually under way, and, in most cases, under contract throughout. The entire cost of these long lines of road will be not far from $356,000,000, of which amount the sum of $1,000,000 at least, is not provided for. There are some sixty roads included in this estimate, of which the longest is the Illinois Central, 804 miles, and the shortest is the Lebanon Valley, from Reading to Harrisburgh, Pa., which is 53½ miles in length. The highest grade is on the Southwestern Tennessee, and is of 90 feet to the mile, and the greatest amount of tunnelling is on the Alexandria, London, and Hampshire Road, in Virginia, being 10,536 feet, or over 3 1-2 miles.

The Wreck of the Emigrant-Ship Era.—The New York *Daily Times* pertinently says:—We should like to know if our public authorities intend to allow the recent wreck of the *New Era* to pass without any attempt at investigation. It has been distinctly and publicly charged that the catastrophe occurred in consequence of the most palpable and criminal neglect of duty on the part of the captain and the mate. The names of the persons making these charges have been published. And yet, so far as appears, not a step has been taken, nor a movement made, in any quarter, to bring the matter to the test of official inquiry. There must be something radically wrong in the sentiment and civil organization of a community which tolerates on the part of its public officers such utter indifference to the loss of life. Here were over *two hundred* persons killed,—as there is reason to suspect, through the grossest misconduct of the officers of the ship;—and yet not a tenth part as much pains is taken to investigate the affair as is bestowed on the conviction and punishment of a hungry boy who steals a loaf of bread to preserve his life.

Kidnapping in Kentucky.—The Maysville *Gazette* mentions an occurrence which took place there a few days since Three worthless fellows named Young, one of whom lived in Ohio, and the other two at Maysville, entered a house near Georgetown, Ohio, at midnight, and under pretence of being officers, seized a negro girl and bore her off to Kentucky, with the view of selling her into slavery and pocketing the money. They were followed, however, by four negro men, one of whom crossed over to Maysville, and gave information of the outrage. The girl, who had been secreted by her captors near Maysville, managed to escape, and gave to some of the citizens a full description of the persons engaged in her abduction. The town soon became excited, and many of the citizens turned out to arrest the parties indicated. They succeeded in capturing the three brothers, Henry, Lewis, and Allen Young, and, forming a procession, deliberately escorted them across the Ohio River, and delivered them into the hands of the officers of the law, to be dealt with and punished for the offence of kidnapping. The brothers were all raised at Maysville, and are the sons of a highly respectable gentleman of the neighborhood.

Dreadful Railway Accident.—On Wednesday morning, about half past six o'clock, a collision occurred near 58th-street, between the New Haven Freight Train, which had run off the track, and the Harlem Passenger Train for White Plains. The morning was dark, rainy, and foggy—and the New Haven Freight Train had no light on its rear cars, to warn incoming cars of the existing danger. The Harlem Train came along therefore, driven at its usual speed, and plunged right into the New Haven Freight train—and a frightful collision ensued. The locomotive of the Harlem Train instantly broke its smoke-pipe off, and then smashed its tender into the first passenger-car in the rear of the tender. The first passenger-car was pretty full of passengers; and nearly all the seats in it were smashed up at once, tossing the passengers in all directions, and wounding or injuring them all more or less. Two of the passengers on board the Harlem train were brought down to their residences in White-street. They had their legs broken, and were otherwise injured. The conductor on the Harlem train, Mr. Cummings, was on the platform "breaking up," and has sustained a compound fracture of one leg below the knee. He, however, had presence of mind enough to send back a red light to the Port Chester train, to warn it of its danger. All who were standing on the platform of the cars were more or less wounded; and in all, there are reported to us, thirty-one persons as wounded. None, however, were seriously injured, but those on the platform. It is gratifying to state, notwithstanding this crash, no lives are lost.

Introduction of Slavery into Kansas.—Mr. Dodson, of Georgia, brother to the editor of the Georgia *Examiner*, writes to that paper that slavery already exists in Kansas, and needs no act of legislation to permit it; that it is impossible to get white labour there, and they must have slaves; that Missouri will send half her population there to protect the territory from the control of the abolitionists. He adds, that slaves hire readily at from $150 to $200 per annum, and that Kansas was intended by Providence for a Slave State.

Fall of Prices.—It is stated that coal is offered at several yards now at prices ranging from six to seven dollars. Last week the cheapest was seven and a half. The coming of the first of January, and the early opening of Congress, are thought to have had an effect; but that is not the only cause. Other articles of necessity as well as of luxury promise to be afforded at cheaper rates soon.

The Recovery of Damages for Loss of Property by the Henry Clay.—A trial has just taken place at Goshen, arising out of the terrible fate of the steamer *Henry Clay*. The executor of Mr. . J. Downing, who was lost on that occasion, sued the owners of the steamer for $5,000 damages for the loss of Mr. Downing's life, and $1,000 for the loss of baggage. It was ascertained that the prosecution could not establish their case fully, so far as regarded the cause of death, and, therefore, that portion of the prosecution was dropped. The case turned upon the bill of damages for loss of property. The jury returned a verdict against the company for the full amount claimed.

It is said that there are in the United States 2,263,000 farmers; 100,000 merchants; 40,000 physicians; 24,000 lawyers; 30,000 teachers; 27,000 clergymen; 70,000 mariners; 10,000 fishermen; and 10,000 state and federal officers.

Irreverence in Church.

To the Editor of the Churchman:

New York, Nov. 20, 1854.

Sir,—Do you not think that some of our churches are sadly desecrated by the profane uses to which they are occasionally applied? To say nothing of concerts, conventions, meetings, and other purposes than those which of right belong to the Temple of God, are not some of the services conducted in a way most unbecoming so holy a place? But yesterday, for instance, I was shocked to hear the so-called catechizing of children made the medium of jokes and humorous anecdotes, which caused almost continuously an irresistible tittering both among the children and the congregation, while all the time there was much disorder and uneasiness. Surely this is not only wrong in itself, but must produce a most injurious effect. It is, however, I fear, but one of too many instances of the want of reverence in the House of God. Would that there could be infused into the hearts and minds of our people some of that feeling which is conveyed in the words of God Himself—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground!"

Yours respectfully, A Mother.

[We certainly must answer affirmatively these questions of our correspondent, whose letter we hesitate the less about publishing, from a conviction that the whole subject must be brought prominently forward, if the evils complained of are ever to be irradicated.—Ed. Churchman.]

The Bishop Wainwright Free Church.

To the Editor of The Churchman:

The question having been asked, Whether the Ladies interested in building the Memorial Church to Bishop Wainwright, intended that church to be independent of our Diocesan Convention, and what security they offered that its seats would be perpetually free; you would greatly oblige the Managers by giving prominence in your paper to the following facts:—The parish is already formed under the usual organization of Rector, Wardens, and Vestrymen, and is in union with the Convention. And the perpetuity of its free seats is secured by the fact that the church is to be built under the provisions of the Act for establishing Free Churches, passed April 12, 1853, from which I send you an extract:—

§ 4. The seats and pews in every church building or edifice owned and occupied by any corporation organized under this Act, shall be *forever free*, for the occupation and use during public worship of all persons choosing to occupy the same, and conducting themselves with propriety, and no rent, charge, or exaction shall ever be made or demanded for such occupation or use; nor shall any real estate belonging to any such corporation be sold or mortgaged by the Trustees thereof.

One of the Managers.

Nov. 21, 1854.

PIOUS PROVERBS AND REFECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XIV.

In this world is much treachery, little truth; here all things are traps; here every thing is beset with snares; here souls are endangered, bodies are afflicted; here all things are vanity and vexation of spirit.—*S. Bern. in Ser.*

Tell me, where be those now, that so lately loved and hugged the world? Nothing remaineth of them but dust and worms; observe what those men were; what those men are: They were like thee; they did eat, drink, laugh, and led merry days; and in a moment slipt into hell. Here, their flesh is food for worms; there their souls are fuel for fire, till they shall be rejoined in an unhappy fellowship, and cast into eternal torment; where they that were once companions in sin, shall be hereafrer partners in punishment.—*Hugo de Aninia.*

That man cannot be upright before God, who is unjust in his dealings with men.

Every sickness is a little death. I will be content to die oft, that I may die once well.—*Bishop Hall.*

In prosperity *prepare* for a change; in adversity hope for one.—*Burgh.*

The glories of our mortal state
Are shadows, not substantial things.
All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom from the dust.

Fenelon.

NOTES AND COMMENTS.

Nicknames.—The section of the Church that calls itself *Evangelical* will persist, we see, in that most unevangelical habit of applying nicknames, alike to men and things—even holy men and holy things—that are at variance with their own ultra-Protestant conceits. The organ of the section in this city, for example, has in its last issue a prominent heading—"Puseyite Disturbances at St. Paul's, Knightsbridge;" and the complainant in that case is stigmatized—of course they mean it to be a stigma—as "a young Puseyite." Now the disturbances in question, if they are to be nicknamed at all, were anti-Puseyite, rather than "Puseyite;" and the practice which excited the "Evangelical" wrath to break forth in the outrage complained of—though such practice was out of place, we admit, under the circumstances—was simply a compliance with the direction of the Book of Common Prayer, which says that the Litany may be "sung or said." So that if such a practice, in itself, be "Puseyite," the Prayer-Book is Puseyite too. The malignity, therefore, of such nicknaming is only equalled by its absurdity.

"Romanizing."—This is another of the crafty epithets launched from the same quarter. The University of Oxford has just evinced its hearty Church feeling by electing Dr. Pusey a member of the new governing body, 'by the largest number of votes except those of three other candidates, having polled *one hundred and four* resident votes out of a constituency of two hundred and sixty-five;" and this, they say, "places beyond a doubt 'the tendencies of the majority to whom the sons of the aristocracy, gentry, and clergy are entrusted, as regards religious questions." That is, such tendencies are "Romanizing." "For it is" they remark, "the head of the Romanizing party, Dr. Pusey, *who* has been returned." The *real* party meant is that of the Church in the integrity of its principles, who have triumphed over those who try to fritter away such principles. So that, according to this self-styled "Evangelical" estimate, the English Church itself is a "Romanizing" Church—which is just what the Dissenters say it is—if only upon the rigid old "Puritanizing" plea, that "there's nae muckle difference atween Prelacy and Papistry."

"Cheering Signs" of Schism.—The same *soi-disant* Church contemporary already quoted—"Evangelical," of course, to the back-bone—thus rejoices in the prospect of a spread of schism: "The *Presbyterian* states that thirty-eight new candidates for the ministry have been received under the care of their Board of Education within the last two months. Have we any such cheering signs in our own communion?" Now with what consistency Churchmen can regard these indications of the perpetuation and extension of a schismatic ministry as "cheering signs," we cannot, for the life of us, understand. Why, do we not pray to be delivered from schism? How, then, can we say that the enlargement of its influence is a "cheering sign?" Are we not taught, too, to "lament our unhappy divisions?" How, then, can we, with any honesty, think it "cheering" to see such signs of those divisions being perpetuated? Such liberalism makes a farce of the Church, and of religion altogether.

Imperfect in original

For The Churchman.

CHRIST AND THE CHURCH.

"*Christ and the Church!*" whom thou art,
That bear'st this watch-word on thy heart,
That lift'st a poor baptized brow,
Give help, for help is needed now!
A thousand foes the Ark surround,
And snares beset the hallowed ground,
While some, who guard the symbols dear,
Are careless grown, or moved by fear.

"*Christ!*" of all names, the sweetest given
To speak on earth and sing in Heaven!
Before whose attributes confest,
The loftiest angel bows oppress!
Yet many a human soul denies
His glory and His sacrifice,
And puts Him to an open shame,
Where'er thou art, oh, name *His* Name?

"*The Church!*" in spotless robe she stands,
Heaven's mystic keys within her hands;
Sore tempted, yet she will not bow,
Oh, help! *for help is needed now!*
Beside Her virgin loveliness,
In scarlet, drunk with all excess,
Stands Harlot *Rome*, while Heresy,
With tempting voice, goes boldly by.

"*Christ and the Church!*" oh, sacred bond,
Apostle's lips have rightly toned,—
Far be from *us* the will to break
An union *God* hath deigned to make.
But borne within our hearts the while,
And *symbolized* in *sacred pile*;
Let us, unstayed by scorn or hate,
Our glories and our hopes relate.

Rear high the consecrated fane,
With gorgeous coloured window pane,
Thro' which the day-beam to our sight
Shall fall in showers of chastened light.
Let pillared aisle and arches dim
Give echo to the chant and hymn,
And, safe from curious hands and eyes,
The altar in the chancel rise.

Let Baptism's cleansing waters wait
The alien at the temple gate;
Let "holy hands" be gently laid
On every sorrowing, humble head;
Let prayer and praise each day ascend,
In words by Inspiration penned;
While doubly blest the day shall be
That celebrates Christ's memory!

Let priest and temple, robe and rite,
Be ever sacred in our sight;
Let all that ministers to grace
Be found within the hallowed place,—
All solemn sound—all reverent dress—
All symbols that can faith express—
All influence sweet—that can be given
To draw our earth-bound souls to Heaven!

Fear not dark Superstition's reign—
Her arts can never charm again;
Nor list to those who fain would make
This fair earth barren for their sake.
God and all Nature bid us use
Such forms of beauty as infuse
The soul with hopes serene and mild,
And "pure Religion, undefiled!"

L. E. D'B.

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

Among the points connected with the evangelical system, which the proud folly of the human understanding has enveloped in difficulty, and respecting which it has engaged christians in strifes about words and views, where, legitimately, duty and obedience only are in place,—is the co-existence in the Divine plan, of the fact that the mercy and grace of God are His free gift, with the fact that that mercy and grace, in all their richness here of pardon, and of the renewing, directing, and furthering influences of the Holy Ghost, and in their unspeakable gift of salvation hereafter, are promised on conditions to be performed by man, and through means to be used by him. These have no merit, and yet are efficacious: men's adequacy to them is of God only, yet it rests with them to avail themselves of the ability thus given, in the due improvement of the moral agency which the Holy Ghost restored to their nature after the fall, through the interposition of God the Son, with his Father.

These principles have been before noticed. Recurrence is now had to them with a view to their bearing on the fact of God having revealed His will that the inward and spiritual blessings of His gospel should be enjoyed through means and pledges appointed by Him, and by Him presented to human regard and adoption, as outward and visible signs and forms.

Man's proud heart has resisted this counsel of God, by yielding to the tempter in two opposite directions. These outward and visible signs and forms have thus been raised above their proper character as *means and conditions*, and regarded as *the end*—the great object—the piety, intended to be educed and exercised: so that, if a man strictly observes them, that of itself constitutes a claim to being considered a good christian and a good Churchman; whatever evidences there may be of deficiency otherwise in the high and holy requisitions of christian faith, piety, morality, and charity. Hence have easily been developed the abominable notions, first, that mere outward acts of devotion can wipe off the stain of, and remove responsibility for, moral defection; and secondly, that these acts may lay up a store of merit for the benefit, up to a certain point, of the devotee himself, in special claims on favour and honour from Heaven; and beyond that point, for the benefit of others, to be dispensed according to a system of impious and blasphemous obtrusion upon, and perversion of, the high prerogatives of Heaven, whereby mercy is pretended to be due to some sinners, or to be at the disposal of the Church in their behalf, by virtue of the claims of others beyond their own need.

Of such views the good Churchman is entirely innocent; and because of his abhorrence of them, eschews all regard for, or reliance upon, outward religious acts, as in themselves constituting true religion, or having any merit in the sight of God.

Neither will he so far depart from the Gospel, as to allow of there being any true and genuine piety which does not include outward and visible compliance with the religious and moral precepts and requisitions of the Bible, as necessary to the cherishing of any warranted assurance or hope of being held justified before God, and having reason to hope for the pardon of sin, and the renewing, aiding, sanctifying, and saving influences of the divine grace and mercy through Jesus Christ.

If he has had much opportunity of inquiring into the subject, he is not unaware that making words obnoxious, and applying them ill naturedly to others, is an artifice with many who endeavour to substitute favourite views for sound principles of truth and duty. This has been apparent in every department of intellectual, moral, and spiritual investigation. Thus the term "*sacramental*," which, it is believed, none of the older and better divines of the Anglican Church, those to whom Protestants of truly evangelical and catholic views love to look as authority, used in other than a good sense; has been adopted, within a few years, through ignorance, or perversion of less creditable character, as a term of reproach. It would be difficult, however, to say what religious system can be called sacramental, if not that of the Bible. Every one well acquainted with that sacred volume, knows that it represents the sacrament of Baptism as a divinely constituted means, through the only sufficient merits of Christ's atonement, of obtaining the remission of sins, of being made disciples of Christ, and of putting on Christ; and that it refers to that sacrament as the washing of regeneration, and the being born of water and of the Spirit; without which a man cannot enter into the kingdom of God. The great and precious blessings, therefore, thus indicated, and all the great and precious blessings which the Gospel represents as connected with them, and consequent on them, are offered to men on condition of their being subjects of the sacrament of Baptism.

Is not this sacramental teaching? Can there be true evangelical teaching or profession, which opposes or ignores these Bible principles?

The good Christian is most solemnly and reverentially impressed with the facts, clear to every reader of the Bible, that our Blessed Saviour, on a memorable occasion, laid great stress on what He called eating His Flesh and drinking His Blood, urging it, in a variety of ways, as a means of men's enjoying the highest and best of the blessings of the Gospel; that He afterwards declared of the Bread and Wine of His last Supper, that *they* were His Body and Blood, and commanded that they should be eaten and drunk as such; and that St. Paul speaks of Bread and Wine, in the Lord's Supper, as the communion, or furnishing the communication, of the Body and Blood of Christ. It will hardly be denied that reference in these instances is made to the Sacrament of the Holy Eucharist. The Bible moreover declares that this Sacrament is the especial mode in which Christ requires that Christians should, in all ages, commemmorate His death: so that, without it there can be no true profession of faith in Christ crucified. It is impossible, therefore, to sever this Sacrament, and the necessity of men's faithfully celebrating it, from such views of piety as are truly evangelical. Thus, then, also, truly evangelical piety is necessarily sacramental in its character.

The unevangelical mind, in its sinful endeavour to embrace a religion which suits its own views, rather than that of the Gospel, may affect to see in all this too much of the outward and visible, of resting on forms, &c., and too little spirituality. But there it stands, in God's word, and the truly evangelical man receives and adopts it, as therefore true, and as consequently laying him under a moral obligation to receive and adopt it, as a part of evangelical faith.

The good Churchman recognises among the claims of the Prayer-Book to his affection and confidence, its adherence to the Bible in this important item of sacramental teaching. No one can, with an intelligent and unprejudiced mind, read its views and teachings respecting the Sacraments, without seeing that it places them very high among the divine requirements, and invests them with the character of most especial connection with true faith and piety, and with warranted hope of the mercy aud grace of God through Jesus Christ: and this, not only as duties without the performance of which men cannot be true Christians, or expect to escape the portion of the ungodly; but also as divinely appointed means of inward and spiritual grace, and pledges of that grace, which unless a man, having access to them, duly receives and acknowledges in this their high and holy character, he has no valid ground of hope that he will be allowed to enjoy the full benefits of Christ's redeeming and saving love.

If any where, surely in her Catechism, the Church enounces her teaching, just as, with the simplest and most literal and natural construction, she would wish it to be received. It would be difficult to find anything more thoroughly sacramental in its principles and teachings than that catechism. In such principles and teachings, thus set forth, she requires that her young members should be "diligently" instructed by their pastors, and that this may be to the edifying of others besides children, she orders that this diligent instruction shall be given "openly in the church." In this catechism, which the Church orders her clergy to teach and her children to learn, Baptism and the Lord's Supper are presented from first to last, as essentially connected with the truly evangelical character and life. The faith, the piety, the morality, the charity of the Gospel, are all presented as set forth in the Sacraments, as enforced by them, and as to be observed by the grace imparted in and through them.

The good Churchman is unmoved by whatever charges of sacramentalism may be brought against him. He knows that the sacramental element and the evangelical element in the Church are the same, provided they be kept free from popish and Protestant abuses and corruptions. He has no more reliance on the merit or saving efficacy, in themselves, of sacraments, than of faith, prayer, good morals, contrition, alms-deeds, fasting, or any other of the general or particular evangelical graces and virtues which the Bible so highly extols *in their connection with its aggregate of evangelical piety, morality, and charity.* He regards them all as divinely appointed means and conditions of grace and salvation, having no merit in themselves, but because of the merits of Christ's atonement and intercession, acceptable and well pleasing to God; and to be thoroughly relied on, by virtue of His appointment, and through His mere and undeserved mercy, as to be attended with a blessing from Him.

According to this view, he knows full well that as mere faith, or moral virtues, or religious professions or feelings, do not constitute the state of heart and life which God requires and has promised to bless, without the Christian sacraments, where they can be had; so also, will not these benefit him unless his whole character and conduct are under the guidance and control of evangelical faith, piety, morality, and charity.

B. T. O.

[To be continued.]

For The Churchman.

THEOLOGICAL GRAMMAR SCHOOL.

NO. III.

The remarks offered for consideration in the preceding numbers on this subject, may refer chiefly to the facts and style to be gathered from the more practical ancient Greeks, and viewed as a linguistic discipline of great importance to the future student of the Old and New Testament. We could enlarge much upon this department, but as our object is rather to give hints and general suggestions than to take up the columns of this journal with what, we are aware, to many will be a dry discussion, we must leave the student to make the best of his way with such men as Diodorus and Strabo until he crosses the broad and distinct lines on each side of incipient christianity and thus comes to survey the ground accupied by the Greek Fathers. We mention these, not of course, to exclude the Latins, but as the instructive antagonistic parallels of the more ancient Greeks, from whom they differed in almost every thing once prized by their forefathers. We pass from what is called the classic ground into a totally new world when we leave those pagan ancients for the Christian fathers;—Here as well as among the Jews, all things became new. No temples, no gods, and demigods, no heroes and heroines,—the whole pageantry of Greece and Rome, is preparing to retire, and well were it, if we could say without a successor as pompous and as vain.

The fathers in general of both languages, we know must be read—read, to know something of the ecclesiastical phases of the great Christian community of which they formed a part. They must be read to know and judge something of the *animus* of the Church amid the external variations of political convulsions, storms, struggles, and persecutions. They must be read in order to determine as far as can be, how they looked into the world, and how they looked out of it, how they looked into Scripture, and how again they looked out of it. They are to be read not to determine from them, what the faith is, but as witnesses to know how far the Church has kept the faith. In fine, they are to be read, in order to be tried, tested, and proved by the word to which they appeal. The Scriptures are not to be interpreted by them, but they are to be interpreted by Scripture.

Now, this may be startling—to some it may seem the argument in a circle; and it may seem at variance with our own positions to others. But let us hold it fast, and hold it up erect to the view, and it will vindicate itself. First, the fathers cannot be clearer than the Scriptures, all things being equal, inspiration excepted. There is just as much room for variety of comment on the fathers as on the Scriptures.

It requires a less stretch of mind to take in the same amount of matter in Scripture than in any other book. This perspicuity does not mean of course that one who cannot read a syllable will be able to do so,—nor does it mean that there will be no points "hard to be understood," but even without any allowance for distance of time, connection of events, and peculiarities of things, as well as of words;—there never was a book which determined wholesome truth in forms of expression adapted to the general mind even on points bordering on the abstruse—never a book which with the new doctrine it had to proclaim, yet in its very teaching approaches more to universal language. The Scriptures are the most perspicuous of books; let us only read, understand, and interpret soberly.

Nor are we in taking this ground arguing in a circle, nor begging the question. We are not, by a course of classical or patristical Greeks to make these the expounders of the Scripture, *i. e.*, to make these the exponents of faith, doctrine, and morals. The Scriptures must give us this faith, this doctrine, and these morals, or else they are no Scriptures to us. Neither pagan nor christian authors are to be read to gather from them what the faith is, we can get this only from the Bible itself. It is the very object for which it was given, and what we cannot get from it by its own showing, we must leave among the things that are not revealed, not necessary for our peace. And this is nothing more than what we both allow and require in every document for principle or practice, viz.:—to be the expounder of its own teaching. The light that we get from without the limits of the Bible is that which chiefly concerns and surrounds the shell, the vessel which carries the sacred treasure.

Christianity has come down to us, borne on the stream of time. The Bible is the vessel* which carries it. It leaves, as it has left, its undiminished and priceless goods at every port that it has passed and that has not refused them. They are—its faith, its doctrine, its holy morality. They are its hopes, its promises, and its prospects. Once it was carried in frail "earthen vessels," but ere they were dissolved, it was committed, under God, to the custody of the indestructible letter—the record, the vessel which has contained it ever since, and distributed of its fulness everywhere. We distinguish thus the vessel from its contents, but as we receive the latter from the former alone, we only make this the distributor of its own goods, while the structure and course of the carrier itself may form a distinct subject for contemplation and study.

The object, then, in traversing antiquity, especially in the neighborhood of the Christian era, is to become somewhat familiar with the age; to live, as it were, for a time in its atmosphere; and this can be done only by tracking its mind in the extant monuments of its letters. The value of patristical study is chiefly historical. Much that the fathers wrote was indeed seemingly independent of time and place, yet no one can write, speak, or think, without evincing, more or less, the influence of the age. His position is determined by all around him. The fathers also had theirs. Without aiming at any system, they theologized often more under the influence of an allegorical philosophy—the tendency of which was in a different direction from the simplicity of Scripture. Tendencies must be restrained and balanced by this as a central power, if the mind shall be kept revolving in obedience to God's truth as our light and law. Much better it would ever be to expound the fathers by the *Word*, than to expound the *Word* by them. Tradition must be tested by *that* from which it purports to flow. It cannot flow back again, up the stream, to hide and overwhelm its fountain and foundation. If it is truth, it must be tested at its source. It is a palpable *hysteron proteron* to make the inferior authority explain the superior.

We assert, then, the right of Scripture to be the ultimate expounder of its expositors, and this means we cannot hold fast the Scriptural idea without the Scriptural expression, or that which conveys it. The one is so bound up in, or with the other, that it is neither easy nor is it wise to separate them. The idea, the sense, has become almost identified with the expression, and the written and recorded word is thus often confounded with the pure idea, the light that it carries. Hence we are constrained, by a natural cause, ever to recur back to the expression as the only safe expounder of its own thought. Scripture, in all matters of pure doctrine, must be its own independent judge, and it never fails to be so where it is faithfully, prayerfully, and studiously read. In this view, even with the use of a good version like our own, the *bonus textualis* will make the *bonus interpres*, while the latter again may make the *bonus theologus*. But it is plain that if human research is of any value at all, we must base our doctrine upon the very words of the inspired teacher.

And here we [illegible] trouble ourselves about the fears of a diver[illegible]views, differences of opinion, the rights or the wrongs of private judgment. The unceasing recurrence to the sacred text would be the true corrective of all this; and if it does not produce mechanical unity, it will at least create "the unity of the spirit in the bond of peace." The Bible could not be the Bible if its saving truth were not as clear as its expounders, and thus after passing through all other reading and study, classics, fathers, antiquity, this at last forms the proper study—the study of a life.

3. In the two departments considered, we have, like the abutments of a bridge, the two extremes that unite opposite shores. But this may still prove to be only a slender structure without its oriental piers and arches. We must not forget, as we read our New Testament, that our religion is from the Hebrews. Jews are our elder brothers, and Augustine has well said, *Codicem Judæus portat ut fidem habeat Christianus.* Hebraistic phraseology abounds in the Greek of the New Testament, and without a reference to this, the truth is often but half perceived; and as to the Old Testament, neither its force nor its beauty can be appreciated fully without drinking at its fountains.

But we believe the importance of such a department is at this day seldom questioned. It is only noticed as a part of the suggested course in this place as preliminary to that of the seminary, with a view to supersede mere elementary preparation during any part of the triennial course.

We will only add, that from the decided influence of Hebrew in biblical criticism, it is certainly desirable that earlier attention were given to the study of the language; and as we have Roman and Greek, so we might have the noble Hebrew Classics, not as secondary, but as leading text-books in our colleges and schools.

C. F. C.

* We use the word *vessel* here in a different sense from σκευος used by the Apostle, 2 Cor. iv. In this passage, St. Paul, speaking of himself and others as carriers of the Gospel, figuratively calls them "earthen or testaceous vessels," in allusion to their weakness and small value—that the excellency of the power be (not of them but) of God." In the use of the word, as above, we are thinking of another class of vessels, to which the Bible may not unaptly be compared.

For The Churchman.

THE SUNDAY NEXT BEFORE ADVENT.

Again in the beautiful and simple order of the Church, we have come to the last Sunday of the Christian year. As we looked forward, the time through which we have passed may have seemed long. But how quickly it hath sped! The while, to our attentive or careless ears, the Church, in her maternal tenderness and regard for our good tuition in what it concerns us to know, has been repeating the great facts of our blessed Saviour's history, and the doctrines taught by Him and His Apostles. The solemn and startling call of Advent will be her next, recalling our minds to the coming of our Lord in the flesh, and pointing forward to the time when He shall again come to judge the quick and dead.

At this season, how fit those words of Scripture: "Commune with your own heart and in your chamber, and be still." "It is a common evil among men to go abroad, and out of themselves, which is a madness and true distraction."

Each day of the life of man affords much material for serious thought. The morning wakes and calls us in sweet and loving accents to pursue our allotted course on the noble scene of being. The evening with its deepening shadows and pensive stillness, recalls us from our toils and pleasures, and reminds us of the close of life and the silence of the grave. "Day unto day uttereth speech, and night unto night sheweth knowledge."

In the great book of Providence, so far as respects individuals, each day furnishes its little chapter. Over this the devout mind lingers with pleasure and profit. From the review of it, the heart of the good man rises with mingled emotions to Him who in His infinite wisdom has fed and clothed, guided and shielded, chastened and cheered him. Moved by such sentiments as these, we hear the writer of the seventy-seventh psalm making this good resolution:—"I will remember the works of the Lord:" "I will meditate of all Thy work and talk of Thy doings."

Human life, as it is, enacted by us and about us, is a many-sided drama. Some of it is farce: some of it is comedy: much of it is tragedy. Manifold passions and sentiments are therein brought into open or partially concealed action. For those who have a mind to observe, instruction is abundant. Such as gather up at night, and duly combine, what has passed around them during the day, will go to rest wiser in things which it much concerns them to know. Something of this sort is intended in that precept of Scripture: "Let thine eyes look right on, and let thine eyelids look straight before thee."

And our individual experience, when rightly considered, is full of profitable information. One who retraces the steps he has taken during a single day, and notes the various emotions which have found place in his heart, will learn respecting human character what books and schools can never teach. Acquaintance with our own spirits opens to our view the spirits of those about us. "As in water face answereth to face, so the heart of man to man."

As each day, so each season teems with topics of thought and reflection. Divine Providence, in the natural world, is an open and flying roll. Those who will may read therein. The lessons taught by the various seasons are at once distinct and useful. "There is no speech nor language where their voice is not heard."

When we walk abroad on the green earth and breathe the bland air of Spring, if we have a mind for it, we may gather much food for thought. Then we remember those who have gone from us to the land of spirits. The new life which everywhere shows itself, the opening buds, the springing flowers, the gushing springs, and the joyous songs of birds, prompt us to duty, refresh our worn hearts, enkindle in them sentiments of devotion, and remind us of that auspicious day when the long deferred hopes of the christian shall be accomplished.

Autumn, laden with its golden fruits, admonishes the thoughtful, of the importance of diligence and the rewards of a well-spent life. "The fruit of the righteous is a tree of life."

The season of the year now passing, no less than others, teaches lessons of rare value. The sentiments which it suggests we cannot too carefully cherish.

Nature is now divested of its beauty. The birds have left us and flown to milder skies. The flowers have faded. The trees are stripped of their foliage. Winter with its rigour and storms is hastening on.

One standing on such a scene cannot fail to cherish many sad and chastening thoughts. The days are dark and melancholy. In the faded flowers and withered leaves, we have before us the emblem of human life. All the goodliness of man is as the flower of the field: the wind passeth over it, and it is gone. Some who were with us, when the Spring returned, and saw and loved the gentle flowers which nestled in its bosom, have gone with them to the loneliness and deep silence of the grave. To this company each age has contributed its share.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set,—but all—
Thou hast all seasons for thine own, O Death."

What has passed has not left us unaffected. All have changed—somewhat in person—much in sentiment. Things, bright and airy in anticipation, have either eluded us, or failed to answer the hopes they excited. The shadows which fall around us and over our spirits, are dark and sad.

It is meet to recur to the past. The questions it becomes us to entertain, are numerous and of grave personal concernment.

"They err, who calculate Time's silent pace
By the mere lapse of minutes, or of hours;
Not even thought his printless step can trace,
Which hastens onward, over thorns and flowers,
Nor cares for sun that shines, or storm that lowers.
'Twere wiser far in us to count his flight
By the improvement of our mental powers,
And by the store of suffering, or delight,
Which cheers Life's fleeting day, or clouds Death's coming night."

The design of God in His providence is our advantage. By His ministers, natural and spiritual, He would impart to us wisdom and increase our piety. During the days past we have enjoyed His paternal care; our tables have been furnished by His hand; our sleep has been guarded by His blessed angels; our days have been passed under His smile, and the gentle guidance of His Holy Spirit. Beside such rich and various bounty, He hath given us Sundays, Sacraments, and other means of grace.

And now it is proper to commune with our own hearts, and note well how we have demeaned ourselves under these favourable circumstances. Have we been duly heedful to the instruction thus given? Have we been truly grateful for the favors we have daily received? As we have awaked each morning have our hearts risen to God in thankful emotion? When the means of grace have been put within our reach, have we been glad and eager to make a due use of them? Have we called the Sabbath a delight, and gone to God's House and the Holy Communion with all possible frequency and delight.

With some who may read these sentences, the providence of God may have been more stern. While He has given favors far beyond our deserts, He has chastened us. Friends, neighbours, and relations, more or less near, have been removed to the unseen world. Voices sweet and full of affection, heard by us a year ago, will be heard by us no more. The places which they filled by our hearths are now vacant. In anguish of soul we laid them in the cold grave. The chill wind of doom passed over our own hearts, and we were made to feel that our rest is not here.

Now that the flowers have faded which we may have planted over the graves of those we loved, it will be wise in us to commune with our own hearts, and see whether this various and grievous chastisement hath yielded in our spirits suitable and precious fruit. Have we become more gentle, pure, prayerful—more dutiful to God and our fellow-men—more regardful of those great interests God hath bestowed in another state? Has the charm of earth passed from our minds in due measure, and are we looking forward to the life of the blessed, sustained by the consolation of a good hope?

To-day it becomes us to look forward. Though our leaf may not yet have withered, the time is not very far distant, when we in our turn must join the congregation of the dead. The thought and mention of such a subject may not be grateful; but, if we consider it well, it will be profitable. No reasonable pleasure will be in any way diminished by deep and long communion with our own hearts respecting our preparation for another stage of being. On the contrary, we will find such a course at once wise and fruitful of good—of purity of life and lasting peace of mind.

"Yet a little while, and He that shall come will come, and not tarry." Are we ready to meet him? Is the account of our stewardship made up and satisfactory? Have we done what we could for the welfare of our fellow-men and the honour of God, by a right use of the ability He hath given us? Have we no evil habits to correct? Have we, by daily prayer, acts of penitence, deeds of charity, frequent communions, and other parts of religious duty, duly prepared and adorned our souls for the coming of our most blessed Lord and Saviour?

That was a sad and startling cry of the Jews, when God visited them with His severe and great judgments—"The harvest is passed, the Summer is ended, and we are not saved!" God in His infinite mercy grant, that he who writes these lines, and those who may read them, when the shadows of death are falling around us, may not take up and use such a strain! But nothing can prevent it, except our earnest and timely personal endeavours, aided by the proffered help of the Holy Spirit. Here is work which cannot be done for us. Means of grace, ordained by Christ to be used in His Church, can avail to this end only so far as we faithfully observe them.

Let us, then, commune with our own hearts, with a view to their increase in all gracious affections. Let us call on God to assist and crown our weak endeavours. Let us enter with alacrity on our duty as Christians. Though late—the eleventh hour even—the time is still favourable. Every needful means is at hand and free; by using them well we may redeem much lost time. Rare and golden fruit may be gathered; and when we depart out of this life, we may have peace, and "joy before God according to the joy of harvest."

R——N.

For The Churchman.

FUNERAL ORATIONS.

MR. EDITOR,—There has been latterly some little discussion as to the rubrical requirements of the Church in cases of funerals. That is, as to whether the appointed Psalm and Lesson of our Burial Service can ever be properly used in a private house. The intention of the Rubric would seem to be, evidently, that the Psalm and Lesson aforesaid should be used only in Church; although probably such intention has been based upon what is not always, indeed is but seldom, the fact, that, viz., the church and burying-ground are always within the same enclosure, or at least very near each other.

It is not proposed, however, again to discuss this point; but rather to inquire, what authority there is for introducing into the Burial Service funeral sermons or addresses. There is no provision for these, and yet they are introduced after the Lesson. There is, perhaps, an implied authority for the use of a Hymn, in the fact that, in our collection of Hymns there are four set down as for funerals. And even this may only imply the propriety of their use in connection with some occasion of public worship, after the event of a death in the congregation. Your correspondent, in truth, doubts the necessity and advantage of funeral orations of any sort; although, in common with his brethren in the ministry, he has occasionally felt obliged to deliver them, and especially in the country, where this is expected of us more generally, perhaps, than in our cities. At the same time, however, he sees no rubrical provision for this practice; but yet, when he sees it to be the not unfrequent practice of those who are highest in authority in the Church—those, too, who claim to be most rubrical—he may well ask, What is one to do? There is something wrong somewhere, which, one would suppose, might be righted. Would it not be well for the Memorial Commission to take this matter also in hand, or, at least, for our Bishops, singly, in their respective dioceses, (supposing it in their power) to give their clergy some instruction in regard to it?

A. D. T.

SUPPORT OF THE CLERGY.

The Bishop of Western New York has addressed the following Pastoral Letter to the Laity of his diocese, on the subject of the inadequacy of the support of the clergy:—

MY BELOVED BRETHREN,—I address you in compliance with the desire of the late Convention of the Diocese, which, after considering a Report by a committee of Laymen on the inadequate support of the Clergy of the Diocese, adopted the following resolutions:

"*Resolved*, That hereafter, upon each day set apart by the Church, or by the civil authority of the State, as a Day of Public Prayer and Thanksgiving to Almighty God, it be recommended to each Parish in this Diocese to make a donation to their Parish Minister by a collection in church, and by contributions in private for his benefit.

"*Resolved*, That the Right Reverend the Bishop be requested to issue a Pastoral Letter to the Diocese on the subject of the preceding Report, and that the Clergy be requested to read the same to their respective congregations on some occasion of public worship."

The subject is thus alluded to in my address to the Convention:

"Our list of clergy is lessened at this juncture by the temporary vacancy of some of our parishes and missionary stations, owing to the removal of the clergy to other fields. These vacancies will, I trust, be soon more or less supplied. The prominent and controlling cause in the great majority of such removals is the inadequate support of the clergy by the parishes. This cause is referred to by very many of our Bishops with pain, regret, and sorrow, as rendering in all the dioceses the position of the clergy in the rural and village parishes exceedingly fluctuating, and as affecting most injuriously both the pastors and the parishes, and arresting the increase of candidates for Orders and the progress of the Church. This subject was referred to a committee at the last Convention, whose report may enable you to take such advisory measures as may tend to relieve the difficulty.

"I speak in behalf of a faithful, laborious, and self-sacrificing body of men, when I most earnestly urge the laity to consider in their respective parishes how seriously and painfully the condition of the clergy is affected by the increased and increasing expense of the very necessaries of life. In many items it has doubled within a few years.

"In this diocese, as you all know, there is no excess in the payment of the clergy for their services. The money salary raised by the parishes themselves, by pew rents, or by subscription, varies from one hundred dollars in the feeble country churches to nearly two thousand in some three or four city parishes. The average is from $350 to $400. It is a matter of wonder how the individual expenses, the clothing and feeding of their families, and the education of their children, apart from all reference to books for their improvement, can be secured on their very limited incomes, without incurring that bane of clerical influence, a debt. It is not a matter of surprise that they should listen so readily to proposals to remove to other posts which promise (often fallaciously) enlarged means of sustenance, and the avoidance of impending debt.

"The true remedy for all this is undoubtedly AN INCREASE OF THE REGULAR STATED SALARIES OF THE CLERGY, PUNCTUALLY PAID.

"In some few cases—the Lord remember them for good!—the parishes have increased the salaries to meet this increased expense of living. But in the great majority of cases, nothing adequate has been done or attempted in this respect.

"My Brethren of the Laity, it is easier to depict a difficulty than to provide a remedy, especially in a diocese where in many places the congregation is weak, not wealthy, and fluctuating. But I will venture to suggest one mode of appeal to the liberality of the parishes and people, which I trust may prove in some degree a practical relief. It is this:

"*That each* ANNUAL THANKSGIVING DAY be hereafter regarded by the parishes and by the laity generally, throughout the diocese, as a DONATION DAY FOR THE PARISH CLERGY.

"On which day a collection shall be made in church, and contributions be sent in private to the clergyman, to add to the means of his support.

"This donation to be, not a substitute for, but *additional* to, any existing means of support, and to furnish an opportunity, desired, I feel assured by many of you, for the liberal to devise and practice liberal things 'to them that are over them in the Lord.'

"The day, the season, the associations, and the devotions, all conspire to favour the measure. We make collections and contributions on Christmas-day for the Disabled Clergy—on Epiphany day for the Domestic Missionaries—in July for Foreign Missionaries—and quarterly for our Diocesan Missionaries.

"Let not the parochial labourers be forgotten in making voluntary provision for our other brethren. There are many among you who feel and say that something should be done, not by one or two, but by *all*, for this object. A mode is here suggested which *all* can adopt, according to their means. Through the public collection in the church, or through private contributions, all can have an opportunity of aiding the Ministry effectually in the spirit of the Gospel, 'not by constraint but willingly,' and in obedience to 'the law of Christ our Saviour,' which ordains 'that they who preach the Gospel, should live of the Gospel.'"

To this voluntary provision for the better support of the Ministers of God, I ask your earnest attention.

The NEED, the OBLIGATION, and the MODE of this relief to the parochial clergy, I now present to your minds.

They need it, because they are inadequately supported.

Because they are cut off from providing for themselves and families by secular occupations.

Because the expense of living has nearly doubled within a few years past, without any proportionate increase of their salaries.

Because the harassing effects of scanty provision, and actual or impending debt, are calculated to impair their efforts and intercept their usefulness.

Because they are labouring for your eternal welfare.

And because a life of study, toil, sacrifice, and self-denial in your behalf, entitles them to your regard, and love, and liberality.

My brethren, the work of the Ministry in this diocese is not sought for its emoluments. There is but one parish that engages to pay its clergyman in money over two thousand dollars. I know of but one parish that is endowed, and that but partially. About fifty parishes have parsonages. One parish has raised the cash salary to twenty-five hundred dollars. One pays two thousand dollars. Two pay each eighteen hundred dollars. Two pay twelve hundred dollars. Five pay one thousand dollars. Twelve pay between five hundred and one thousand dollars, and the rest raise, each, five hundred dollars, or less, down to one hundred dollars.

Of the clergy engaged in Parochial duty, all but eleven are married men with more or less of a family, comprising in all about two hundred and fifty children. The clergy are not an indolent, luxurious body of men, but laborious, faithful, hard-working in their vocation. They shrink not from duty. The reports to the Convention show that there have been held in the diocese twelve thousand two hundred and fifty public services within the conventional year. The missionaries of the diocese in the discharge of their duties, must of necessity travel altogether from fifteen to twenty thousand miles. At least ten thousand sermons must, during the last year, have been preached by the clergy in the diocese. About fifteen hundred persons, adults and children, have been baptized; six hundred prepared for confirmation; one thousand funerals attended; and at least from five to six thousand Sunday scholars have been supervised, instructed, and catechized.

Of the personal counsels, guidance, and consolations imparted in private, the hearts cheered, the minds interested, the warnings given, and the souls won to Christ from sin and satan, I need not attempt to write.

Such labors inadequately sustained need the additional support which I ask in their behalf. It is because they need it that the Convention, your representatives, have sanctioned and requested this appeal to your judgment and liberality. The labourer in the field is worthy of his hire. The labourer for your eternal welfare, he through whose instructions, guidance, and prayers you and your families are led upward to heaven, is worthy of your regard, your care and your liberality.

Under the Jewish economy the clergy were specifically and amply provided for by the Almighty by an express law—the law of tithes. To withhold the prescribed support was denounced as robbing God. Under the Gospel the clergy are thrown upon the voluntary contributions of the Christian flock, by the law of Christ, who ordains that they who preach the gospel should live of the Gospel. To withhold this sustenance is in violation of a distinct ordinance of Christ.

Under this provision of the Gospel, then, I urge upon you the *obligation* to provide for the due and adequate maintenance of the Ministry as a duty binding on the Christian conscience.

Imperfect in original

Laws are of two kinds; those which can be enforced, and those which are binding on the conscience but cannot be enforced. Of the latter kind is the Gospel law for the maintenance of the Ministry by the Christian flock. Aside from specific contracts, you cannot be compelled to give to the Ministry their needs or their deserts. The obligation lies not within the enforcement of man, but it is still an obligation. Its fulfilment is exacted by Him to whom we are all responsible. It is to be settled at the bar of God; where all neglected, evaded, or violated duties are to encounter scrutiny and retribution. To you, my brethren of the Laity, I need not adduce an argument to prove this obligation in the sight of God. With the memorial of the Saviour's dying love in the holy sacrament of the Lord's Supper, you hear his solemn annunciation in the offertory, proclaiming in accents of warning, as of command, "Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap!" With earnestness, fidelity, and power this duty is urged upon you by a Committee of Laymen, in a Report to the Convention which has been distributed in the parishes of the diocese, and should be read and pondered by you all.

The MODE OF RELIEF in this emergency is two-fold.

1. The first and foremost is an increase of the regular stated salaries of the clergy, punctually paid.

Let each individual of the congregation ask the questions of his conscience, Is our pastor adequately supported? Can he live upon his present salary? If not, can the congregation pay him more? Have the Vestry been authorized to increase his salary? Can I myself give more than I now give to that object? Has my pew rent, or subscription been punctually paid? Am I now in arrears for either? Have I given the influence of my voice and means to increase the support of my Pastor? How can I excuse myself before God and my conscience for my inattention to the duty of aiding in this object? Is any wrong motive intercepting my interest and efforts in his favor? Do my prayers, efforts, and means combine in the sustaining of the Ministry according to the ordinance of Christ?

Such questions faithfully asked and answered, will hardly fail in satisfying you of your duty, and guiding you in its rightful and effectual performance. With fearful judgments does God denounce the faithless clergy. In similar strains does He proclaim his wrath against the people who disregard His laws. Let them be found faithfully discharging their mutual obligations; the pastors in feeding their flocks, the people in receiving their instructions and providing adequate sustenance for them that are over them in the Lord.

2. Subsidiary to this provision, another mode of relief is suggested and has been sanctioned by the Convention.

That each annual Thanksgiving-day be hereafter regarded by the parishes, and by the Laity generally throughout the diocese, as a DONATION DAY FOR THE PARISH CLERGY, on which day a collection shall be made in church, and contributions be sent, in private, to the clergyman, to add to the means of his support.

Here is a mode of relief which you may all adopt. In the church at the collection, or in private by contributions, each of you, young or old, communicant on non-communicant, anonymously or in your name, in money or in provisions, in sums small or large, not by constraint but willingly, may fulfil the obligation imposed by Christ upon us all to aid in the sustenance of His appointed Ministers.

Behind all action in this matter is the great principle which should regulate the consciences of Christian men in appropriating their means to religious objects. What is the amount of the claim of God upon your incomes? I have no hesitation in naming now again, as I have done heretofore, that the Christian tenth—the tenth of your income—is the measure which, in my judgment, God prescribes upon this subject for our adoption and practice. The tithe was the rule of Abraham, of Lot, of Moses. It was the national laws of the Jews. It was the law under which our Saviour lived. It was the voluntary principle of the early Christians. It has prevailed in some form among many christian nations from the beginning. Let it be willingly adopted by us. Let each one consider himself bound to act upon it for the future. Let each one regard his past deficiency in this respect as a debt still due from him to the cause of God, and commence its payment; and at once, the parishes, the clergy, and the institutions of the Church will, with God's blessing, emerge from poverty, depression, and want, to comfort, efficiency, and usefulness.

My brethren of the Laity, let me invoke your liberality on these occasions to them who are your ministering servants in Christ. I appeal to your hearts and judgments in their behalf. The need is urgent, the obligation clear, the mode easy, the means abundant. Let all give as God has blessed them. On these days your hearts swell with gratitude—your hands open with benificence. Let the Ministers of God share of your love, and partake largely of your benificence. "And may the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

WILLIAM H. DELANCY,
Bishop of the Diocese of Western New York.

Geneva, Nov. 1, 1854.

A FEW WORDS ABOUT SISTERS OF CHARITY.

The duties of Sisters of Charity consist in the care of the sick in the hospitals—of the aged and infirm, as well as of young children in the hospices– under the *surveillance* of the managers, physicians, and surveyors. They are also entrusted with the office of visiting the indigent and the afflicted, and of dispensing pecuniary and other assistance to them at their own homes; finally, they are required to direct the education of young girls gathered together in the schools founded and supported by the *Bureaux de Bienfaisance*, by municipal authority or by private endowment. To live continually amid suffering humanity, to dress wounds, to render to the sick most nauseating services, to support without complaint and without impatience the ill-humour and caprice of the afflicted—such are the requisitions and obligations imposed upon themselves by these devoted women, who give their lives and energies to the service of the poor.

France, it is true, is by no means wanting in kind-hearted persons who enter willingly and gratuitously into works of beneficence; but they undertake them for the most part in a spirit of independence, and only after having made choice of such as best agree with their taste, their birth, their health, or peculiar temperament.

With the Sisters, on the other hand, there is entire and unreserved self-abnegation; once admitted into the community, they go where they are sent, and they do as they are bidden.

As they know that in all countries there is misery to be relieved, they quit unhesitatingly the country of their birth, the home of their childhood, and the ties of their early years.

As they know that wherever they may be they must serve the poor, they accept all posts with which they are entrusted with uncomplaining contentment. They nurse with the same tender care and the same conscientious zeal the plague-stricken and the infirm, the helpless old man, or the unconscious infant.

When the Sisters arrive in a new country, or a new establishment, they are under no anxiety as to what they are to do; they are immediately set to work, and execute their tasks as if they were already acquainted with the places and the persons among whom they are thrown.

The philanthropist, or the benefactor of the poor, who exhibits an unusual zeal, or makes considerable sacrifices of time or money for the relief or improvement of his suffering brethren, generally speaking, either receives or hopes to receive some honourable recompense—some increase of influence, or at least some testimony of the admiration or gratitude of his fellow-men. The Sisters, on the other hand, are perfectly disinterested; they expect neither from their country nor their fellow-beings any reward.

If they do receive a small pittance, it is only that they may keep themselves alive—that they may obtain necessary clothing; and even there is often a part of this small salary shared with the unfortunate.

Thus, after having spent her best years in the exercise of labours of love, the Sister of Charity not unfrequently goes to die at a distance from the scene of her occupations, and far away from those who have received her services.

When any change takes place among the Sisters, the poor are hardly aware of it. Thus generations of Sisters succeed each other in a town or a convent without any one being the wiser. One Sister drops, another replaces her. There is never any gap, or any interruption felt in the service of the poor.

The founders of hospitals or of houses of charity must be fully impressed with the utility of the Sisters in the success of their institutions, since they all gladly confide the care of the sick, the aged, the young, to the charity of nuns, in preference to that of secular officials, who have usually the solicitudes of a household, a family, or a future, to disturb their minds and distract them from the duties they have undertaken.

In cases where attendance is required at the patient's home, the attention of Sisters cannot be supplied by any other means, since their relations with the poor are uninterrupted; while other visitors at the sick bed, such as district-assistants, ladies of charity and medical attendants, having other occupations, can only spare time for short and occasional visits.

So much may be said for the use of Sisters as *nurses*, but there are other and more important considerations which ought not to escape managers of charitable institutions any more than benefactors of the poor.

To be really useful to the poor, one must be able to enter into their histories, to sympathise with their sufferings, to devote oneself heart and soul to the work, to make an entire abnegation of oneself.

Who, then, we ask, can be so fit to go among the poor, and the sick, and the miserable, as those who have had the courage to separate themselves from their families, to forsake their interests, to sacrifice their prospects, in order to embrace a condition which, far from securing to them even the smallest enjoyment, only offers them privation and suffering?

Who more able, who more worthy, to administer affectionate comfort to the indigent, soothing consolations to the distressed, words of hope and love to that class which is disowned even by relatives and parents, than these daughters of charity who claim no other ties upon earth than those which unite them to the sorrowful and suffering?

Placing Sisters near the poor is like giving him relations. This sufficiently explains the enthusiasm of the sick and poverty stricken, when he sees for the first time near his bed of suffering a Sister of Charity.

Because the poor, the sick, the aged, or the infirm, are born, or have fallen even by their own fault, into a condition less happy than our own, shall we, on that account, condemn them to perpetual exile, or abandon them in their misery?

Have they not, like men of a more exalted rank, a moral character which wants to be elevated and confirmed?

Men of the upper classes generally find in domestic troubles, no less than in reverses of fortune, relations who come to share their affliction, while the poor rarely find in adversity either relations or friends.

During the two hundred years that these Sisters have been serving the poor in France, as well as in foreign countries, no complaint has ever been brought against them; and on more than one occasion the legislative tribunals have done justice to their utility and rendered due praise to their zeal and their devotedness.

On the other hand, those journals hostile to Catholicism have constantly kept silence on the Sisters of Charity; and this silence, it must be owned, is more eloquent than any praise.

Voltaire, who could have no partiality for any religious order, says:—"Peut-etre n'est il rien de plus grand sur la terre que le sacrifice que fait un sexe delicat, de la beaute de la jeunesse et souvent de la haute naissance, pour soulager ce ramas de toutes les miseres humaines dont la vue est si humiliante pour notre orgueil et si revoltante pour notre delicatesse."

The Sisters rise every day at four o'clock; they go to rest at nine in the evening; thus they are at work during seventeen hours.

Among all there is a limit to labour and a need for repose, and he who works during twelve hours of the day is considered to lead a very hard and laborious life.

The Sisters labour among the poor thirteen hours daily. They allow themselves one hour for meals and three for prayer.

Prayer is to them a time of repose and refreshment. It is from this pious exercise that they draw the consolation and the strength which they need to sustain them in a career where pecuniary interest can never supply the elevated motives which give life to all they do.

We conclude this notice in suggesting to all the friends of humanity that they should associate themselves at least for a few days to the labours of these Sisters.

It is only in the wards of the sick, in the garrets of the poor, at the bedside of the dying, that we can realize or appreciate the self-devotion of that delicate sex of which Voltaire has drawn so true and so touching a picture.

It is by conversing in these asylums of misery with the soldier, the artisan, the garrulous old man, and the prattling child, the convalescent young wife and the bed-ridden cripple, that overseers and officials will discover, and, in discovering, value the inestimable labours of these holy women, who spare no effort to follow Him whose whole life was passed in doing good.—*Le Messager de la Charite.*

A NEW GUM.—Dr. G. Shumard has discovered an admirable substitute for Gum Arabic, which he calls musquite, which exists in inexhaustible quantities on the plains of Texas and New Mexico. He thinks that it will become a valuable article of traffic: he sends specimens to Washington and seals his dispatches with it. Gum Arabic is used in this country in immense quantities, and commands a high price.

OPEN COUNCIL.

, Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—CLARENDON.

MR. SUMNER'S DILEMMA.

MR. EDITOR,—Your correspondent T. seems to have read my brief communication with a pair of "Van Buren Spectacles." It is natural, therefore, that his rejoinder should be—not a reply to me, but—a glorification of Gen. JACKSON.

I made but one point, viz., Mr. Sumner's alleged dilemma. T's reply to this, is in these words:—

"Q." may say that Mr. SUMNER has not happily applied the term "dilemma" to his case, but it does not thence follow that he has otherwise misstated it. Mr. SUMNER says: "I must swear to support the Constitution, either as I *do* understand it, or as I *do not* understand it." Here the word *do* applies affirmatively, as the words *do not* apply negatively, to the terms "understand it." The phrase states an obvious fact, in plain terms.

This is no *reply* at all. It is merely a *re*statement of Mr. Sumner's position, and a *mis*statement of mine. "Q.," he says, "*may* say" that Mr. Sumner was unhappy in applying the term dilemma; but that is not what I *did* say. I did not charge Mr. Sumner with the misapplication of a term, but with the misapprehension of a fact. He imagined a dilemma where there was none, and *therefore* his argument, based on such dilemma, falls to the ground.

T., as I said, merely "renews the motion." He restates the dillemma. He says that Mr. Sumner says, that he "*must* swear to support the constitution as he does understand, or as he does not understand it," and he remarks that "this phrase states an *obvious fact*." Very well. I join issue with him as to this "obvious fact." To me, it is *not* obvious. I deny that it is "a fact" at all. At any rate it is the foundation of the argument. Mr. Sumner's whole case depends on it; and neither his nor T's assertion establishes it. I call on the gentleman for the proof. And there, for the present, I leave the "dilemma."

The greater part of T's communication is devoted to my "surprise that an educated lawyer should cite Andrew Jackson as authority to sustain a legal or constitutional point:" and he indulges in the unwarranted assertion that I was unaware of the fact that *another* educated lawyer had done the same thing.

I did not suppose that *my surprise* was a matter of such moment as to be discussed with, and made paramount to, a constitutional question: but, be it of much or little moment, it is undiminished by T's arguments.

If a thing is, to my judgment, intrinsically absurd, it gains no importance by the adhesion or accession of *great names*. General Jackson's monstrous experiment of interpreting the constitution of the United States as he understood it, is none the less monstrous, because John Quincy Adams, Joseph Story, and Charles Sumner, see fit to approve it; any more than the present mania of *spiritualism* gains credit from the advocacy of John W. Edmonds.

As to the LL.D.—if T. is himself one of the Faculty of Cambridge, he may happen to *know* why that degree was conferred on General Jackson:—and if, as a member of that Faculty, he makes the assertion that it "was conferred in view of General Jackson's official acts as commentaries on the constitution," I am bound to believe him. But I do not perceive that even this would materially "help the case;" it would still remain to be shown that the Faculty of Cambridge—*unlike* the Faculties of our other institutions of learning—*do not* bestow LL.D.'s as liberally, and with as little discrimination as the French Emperor bestows the ribbons of the Legion of Honour. Caligula carried the matter still farther: but that was an extreme case.

Q.

FOR THE YOUNG.

For the Churchman.

CHILDREN, do you love all God's creatures? I do not mean human beings alone—your parents and friends—but do you show a tender care for those animals which He has made, in a measure, dependant upon your mercy and generosity? Are you gentle to the dog that follows you so faithfully—and the cat, which sits beside the hearth—do you grieve to see even a beast abroad, and endeavour to make the situation of every dumb animal about you more comfortable? Remember, it is a sure index of a noble heart to mind these things, and the meanest of all vices to treat with cruelty any object which is entirely in our power.—Perhaps you will give more heed to what I say, if I tell you a story about Kindness to Animals, but first I will give you an account of a little bird, which was the delight of a whole year in my childhood, and which I can never speak or think of, without a tender regret. I found the bird in the hands of a little ragged boy, who was so cruel as to rob nests whenever he could find any. It was a Brown Thrush, a beautiful kind of bird, with spotted breast, and chestnut-coloured back and wings.—But this poor little thing was scarcely fledged, and as the boy thought it would soon die, I succeeded in getting it from him without difficulty. I carried it home, and tried to feed it, but it was too young to pick up food, so I was obliged to open its bill and drop in a few crumbs, and a little water. It was almost starved, and my care was soon rewarded by its recovery and rapid growth. In a few days it learned to eat, and soon afterward to fly.—It usually sat perched upon a corner of the mantelpiece in my room, and at night would roost upon the bed-post, tho' I often found it close beside me when I awakened. But I was very much afraid it would leave me—for the summer was advancing, and the doors and windows were open all day. Once it flew into the garden, while I stood at the window, watching its little brown wings flutter among the bushes, and crying as though my heart would break, for fear it would never return. At last I called to it, as I had often talked when stroking its glossy feathers, and to my joyful surprise it came flying back as if glad to find me again! After that I had no fears, and it grew tamer every day. It learned to follow every member of the family, though it knew me as its mistress, and would always fly to my shoulder when I left the house, and sit balancing its little weight as I walked over uneven ground, and pushing its soft head against my cheek. Whenever I visited my playmates my thrush went too, and if we wished to leave it in safety while we engaged in a game of romps, I had only to make a house for it of my sun-bonnet, and it would never come out. We lived a little out of the town in the quiet enclosures of an University, so that I had nothing to fear from the cruelty of boys in the streets, and my favourite was soon known and loved by all within the college grounds. At last it learned to follow my uncle when he went to his college recitations, and it was a wonderful and pleasing sight indeed to see the grave and learned Doctor walking slowly along the path, absorbed in thought, with the little brown bird hopping gaily behind him!

When he reached the recitation room, the bird would fly upon the edge of the desk, and sit there as grave as an owl, until the class was dismissed, to the great amusement of the students. In the house he was equally tame and gentle,—my little cousin, a baby, just able to sit alone, was delighted whenever it would alight near her, and with the indulgence always shown by animals towards the advances of children, it would allow her to draw it after her by its tail, hopping backwards without any apparent inconvenience. Whenever I sat down to my task of sewing, it always seated itself upon the window sill beside me, or else hid in my lap, and no movement of mine ever seemed to disturb its content. Do you wish to know what became of this dear little pet? My uncle caught another thrush, which had seen more of life in the woods, and would not stay with us, unless it was put in a cage, so the two birds were placed together until winter was over, and then we opened the cage door and let them fly out. They each took a mate from the many thrushes that visited the garden, and went away to build their nests. But several times through the summer I saw one bird linger on the garden fence after the other had flown, and I always knew it was my own little friend come back to visit his young mistress. It would allow me to come very near, and often flew to the well to drink, while I stood beside the curb and talked in the gentle voice it had loved so well, and still seemed to recall with tendernes.

I suppose my bird, as the story books say, "lived happy ever afterwards," and I am glad it found a mate, and went away to build a home, instead of living with me until its death, which must have happened before long, still I can never think of its beauty and winning ways, without a feeling of sadness, and for its sweet sake I love the Brown Thrush best of all the birds that live and sing in the forest.

I will now tell you about a dear friend, who was my chosen companion in childhood—sweet Alice Lee! No one who was ever her schoolmate can forget her unvarying gentleness and kindness, and *I*, at least, look back upon her unusual tenderness towards the brute creation, as one of the most endearing traits in her character. We were room-mates in a large boarding-school, and in such a situation, you will perhaps think she had no opportunity to exercise her humanity. But it was not so—*we can hardly ever be placed where we may not employ a kindly disposition if we have the will to do so.* There were two cats belonging to the establisment, or rather, a cat and her kitten—both of the fairest specimen of Maltese—blue and silvery, but which, in spite of their beauty and usefulness, were harshly treated and ill-fed. This state of things roused Allie's sympathy, and many were the dainty bits she saved from her own never very plentiful fare, for the comfort of the two cats, and unwearied the exertions she made to caress and feed them, which must be done without the knowledge of the cross old housekeeper. I smile now, in the midst of tears, to recall a little incident which happened on our last day at school; Alice and I were to take the same conveyance to our homes, and I was watching impatiently for its appearance, when I missed my friend, and fearing she would not be ready, hastened to our room to assist her. I found her seated on the floor, in the midst of our baggage, crying bitterly. As I drew near, and looked over her shoulder I saw that she was giving the poor cats a last token of her affection. The dear child had bought a little milk, of the milk-man, and smuggled the cats up stairs, where she fed them from a china saucer, (which was a choice dish brought from home, and now unpacked for the purpose,) and then drawing the baggage around her to shield the cats in case of a sudden interruption, she was indulging her affectionate pity and grief for the last time! The old cat was lapping the milk with great satisfaction, but the kitten had finished her breakfast, and lay curled up on Allie's lap, purring a most contented farewell song. I gently soothed her sorrow, and while she finished her preparations, contrived to carry the cats to their lawful quarters. But the trials of my little friend were not yet over.—When the stage at last appeared, and we had parted from the throng of teachers and scholars, at the door, Alice saw her two pets uponthe gate-post. It was a favourite seat with them, but *now* it seemed as though they had placed themselves there to see the last of their best friend, and Allie's tears burst forth afresh. Hastily catching them in her arms, she fondly kissed their blue coats, and left many a tear glittering in the soft fur, as she put them down. Nor was her tender care un-repaid. The old housekeeper who had long suspected Allie's fondness for the animals, was moved by this token of affection,,and called out—"Never fear, Miss Alice, I'll feed the pussys, for your sake." These words brought a smile to the little girl's face, and removed a weight from her heart, which would else, I doubt not, have caused her many a tear and heavy sigh. This school-friendship was the last knowledge I had of Alice for many years. I grew up, and at last heard that my early friend was married, and living at the far west.—During a tour last summer, I accidentally visited her place of residence, and finding her house, presumed upon "auld acquaintance" to call without ceremony.—The house was small, but neat and fresh, as I knew everything about my friend would always be. I found no one near the door, so passing through the front room I came to the kitchen, where I entered unobserved, and stood a moment to watch a scene so delightfully characteristic that I could not disturb it. Alice had been making bread, and had shaped a nice fair loaf in a pan, ready to be put to rise,—but the great *house dog* lay beside the stove, just where she wished the bread to be, and seemed unwilling to move. Instead of driving him out, however, with harsh words, or harsher blows, she patiently set down her pan, and putting her arms around his neck, kissed his brown nose and then lugged him along towards the door, exerting all her strength, for he was old and lazy. In passing me she looked up, knew me at once, and dropping the dog, ran to my embrace. This little circumstance brought back our childish days, with all their tender recollections, and there was no reserve or coldness in the confidence mutually given and received.

Dear children, have you listened with pleasure to my stories? Then do not forget the lesson they are intended to teach.—Be gentle and careful towards the domestic animals around you, and you will be amply rewarded by the love they will bear you, and the happy feelings which the exercise of these kindly dispositions will bring to your own hearts.

L. E. D'B.

POOR LITTLE ROBERT.—Poor Little Robert! And why is he poor little Robert? He is dressed well and warmly, and he lives in that large, handsome house, an only son, an only child. His father is rich, and loves him as fathers are prone to love only sons, and he has many friends, and enough to eat and drink. He has also many handsome toys—a rocking-horse and blocks in abundance, railroads, and steamboats, and ships; and yet, whenever I see him, I cannot help saying, Poor Robert!

See how pale he looks, and what a mature expression of sadness rests upon his face. I say, "Good morning, Robert; how do you do this morning?" "I am very well," he answers, but he does not smile, and speaks with a mournful tone, as if his little heart was heavy.

I never see him playing with children, and in the street he walks with the sober, heavy step of sorrow. Almost every day I meet him wandering alone from street to street, and sometimes he comes and sits upon the door step, especially on Sunday mornings, with his little hands clasped across his breast, and his head drooping, while his full dark eye is fixed upon the sky or gazing upon vacancy.

Poor little Robert! Very early in the morning he is sent to school with a little basket on his arm, which contains his dinner, though the school-room is but a little way from home; and all the long noon he lingers about with a listless air, never joining in the merry sports of other children, though always gentle and kind.

"Why do you stay all day when you are so little ways from home?" asked the children of Robert.

"Mother says I must," he says, and a deeper shade of sadness overspreads his pale face.

At night when those of his own age are permitted to leave school early, because they are little ones, and get weary, Robert stays, though he looks more weary than the rest.

"Come, Robert, why do you not go home?" exclaims some merry-hearted boy, who is full of glee, and whose heart is bounding with joy at the thought of freedom and a happy home.

"Mother says I must stay till school is done," Robert answers, while his eyes fill with tears. And when he does go home, there is not a gleam of pleasure upon his face; he does not leap the steps with the light bound of childhood, and hesitates before he rings the bell, as if he dreaded to enter.

Poor little Robert! His mother dreads to see him enter, too. She cannot bear the noise of children, though it seems to me that any noise little Robert is inclined to make would not disturb a mouse. She cannot permit him to go into the parlor, because he might "put things out of place," and the room would not be in order for callers. She cannot have him in the nursery, because his railroad and steamboats make her nervous, "she is so delicate." She cannot have him in her room because almost every night when he returns from school there are dresses, and ribbons, and laces laid out for the evening ball or opera, and his childish curiosity might tempt him to touch them. He is not allowed to go into the kitchen, because he must not associate with servants and acquire their vulgar ways.

His mother cannot talk with him, because "he asks so many questions, and is so tiresome." He must not cling to her, and climb upon her knees, because "he ruffles her collars, and spoils her dresses." When it is dark his father comes, and for a little while he is petted and caressed, and he feels that he is loved; but he is soon hurried away to some scene of excitement, and Robert goes to bed alone, and cries himself to sleep.

In the morning he does not get up crowing, and singing, and whistling, and making a "terrible noise," as mothers know that boys are wont to do. No; Robert rises very quietly, and steals away to some corner, almost as if he were guilty, wishing his papa would come down, for in his presence he feels a little freedom. But his papa sleeps very late, because he is out late in the night; and when he does make his appearance, he is in such a hurry for his breakfast, that he may "go down town," that he has no time to devote to Robert. Besides he has no idea of the desolation of the little boy's heart. He supplies him with books and playthings, and sends him to school, and though he sometimes thinks "he is not like other boys," and "fears he is dull," the mother has no such fears, and he is left again to his solitude.

Poor little Robert! Could he only open his heart and pour out his sorrows, he might learn to skip and play, and forget them: but there is something whispering, "She who neglects and chides me is my mother; I must not tell my grief." So he bears it like a hero and a martyr. Now his spirit seems to be purified and made manly and noble by his suffering. God grant that when he is older and is driven forth by his mother's reproaches, evil ways may not tempt him, and reproaches come back to her with tenfold bitterness.

The innocent mirth of childhood is too much for delicate nerves. May she not see the neglected boy become the ruined man; may the lips which she seals to childish prattle, and chills with her icy coldness, never burn with unhallowed passion, and taunt her with worse than heathen cruelty.—*Church Times.*

HEBDOMADARY.

SATURDAY, Nov. 25.—*St. Catherine.*—Of this eminent Christian martyr but little authentic is known. She was a native of Alexandria, and was martyred under the Emperor Maximus II., by the cruel death of the wheel. From this cause she is generally represented leaning on a wheel; and the fire-work called St. Catherine's Wheel is so called from this circumstance.

SUNDAY, Nov. 26.—*Twenty-fourth Sunday after Trinity.*—The collect for this day is a prayer for God's absolution, in order that we may be delivered from the bonds of those sins which by our frailty we have committed.

TUESDAY, Nov. 30.—*St. Andrew, Ap. M.*—This is the first commemoration of the Christian Year. Neither Holy Scripture nor the annals of the early Church afford much information respecting St. Andrew. He was the son of Jonas, and the brother of Simon Peter, following the occupation of a fisherman on the waters of the Lake Genessaret. His is the first instance recorded of the open acknowledgment of Jesus as the Messiah, having previously been a disciple of John the Baptist, and instructed by him not only in the doctrine of repentance, but in the great fact of there being one coming after him whose shoe's latchet he was not worthy to unloose. Having found Jesus, and being convinced he was the Christ, Andrew immediately sought his brother Peter, and took him to the place in which his new Master abode. Both brothers at once avowed themselves His servants and disciples, and from that time forth continued to witness a good confession, being duly enrolled among that holy brotherhood which formed the foundation-stone of the Christian Church. St. Andrew, faithful in life, was found with all that blessed company faithful unto death. Having preached the Gospel in some countries in the East, he suffered death by crucifixion, like his Divine Master, under Ægeas, the Proconsul of Achaia. He is said to have been tied to a cross in the form of the letter X, from which he still continued to preach the truths he loved, and to call on that Name to which he was the first to bear witness.

St. Andrew is (or was) the Patron Saint of Scotland, and this day is still observed by the Scots, though it is not kept as a religious festival—except, of course, by the Catholic Church in that country. One emblem of the day with our Caledonian neighbours—though why or wherefore we know not—is a single sheep's head, which is borne in procession by the Scots in London in their celebration of this festival. In England, especially in the southern counties, St. Andrew's Day was wont to be devoted to squirrel-hunting.

EXCERPTA.

VALOUR.—The valour of a just man is, to conquer the flesh, to contradict his own will, to quench the delights of the present life, to endure and love the miseries of this world for the reward of a better, contemn the flatteries of prosperity, and inwardly to overcome the fears of adversity.—*St. Gregory Lib. VIII. Mor.*

JUDGING.—Most men judge according to their interests, and abound in their own sense. Let two be of contrary opinion, yet each presumes to have the right on his side. But reason has always been faithful, and never had two faces.—*Grattan.*

VALUE OF DECISION OF CHARACTER.—The fact is, that in order to do any thing in the world worth doing we must not stand shivering on the bank, and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks, and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterward; but at present a man waits and doubts, and hesitates, and consults his brother, and his uncle, and his first cousins, and his particular friends, till one fine day he finds that he is sixty-five years of age—that he has lost so much time in consulting first cousins and particular friends, that he has no more time left to follow their advice. There is such little time for over squeamishness at present, the opportunity so easily slips away, the very period of life at which a man chooses to venture, if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and of efforts made in defiance of strict and sober calculations.—*Selection from Sydney Smith.*

ANECDOTE OF A NEWFOUNDLAND DOG.—A gentleman connected with the Newfoundland fishery was once possessed of a dog of singular fidelity and sagacity. On one occasion, a boat and crew in his employ, were in circumstances of considerable peril, just outside a line of breakers, which, owing to some change in the wind or weather, had, since the departure of the boat, rendered the return through them most hazardous. The spectators on shore were quite unable to render any assistance to their friends afloat. Much time had been spent, and the danger seemed to increase rather than to diminish. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in the minds of those around. Presently, however, he took to the water, and made his way through to the boat. The crew supposed he wished to join them, and made various attempts to induce him to come on board; but no! he would not go within their reach, and continued swimming about a short distance from them. After a while, and several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning. "Give him the end of a rope," he said, "that is what he wants." The rope was thrown—the dog seized the end in an instant, turned round, and made straight for the shore, where, a few minutes afterward, boat and crew—thanks to their four-footed friend—were placed safe and undamaged. Was there reasoning here? No acting with a view to an end, or a given motive? Or was it nothing but ordinary instinct?—"*The Zoologist.*"

THE CAROLINAS.—"South Carolina prospered and was happy. Its fiery people, impatient of foreign restraint, easily kindling into a flame, had increased their power by every method of encroachment on the Executive, and every claim to legislative self-direction; but they did not excite English jealousy by competing with English industry, or engaging largely in illicit trade; and British legislation was ever lenient to their interests. In favour of rice, whose culture annually covered their inexhaustibly fertile swamps with its expanse of verdure, the laws of navigation were mitigated; the planting of indigo, which grew wild among their woodlands, was cherished, like the production of naval stores, by a bounty from the British Exchequer; and they thought it, in return, no hardship to receive through England, even foreign manufactures, which, by the system of partial drawbacks, came to them burthened with a tax, yet at a less cost than to the consumer in the metropolis. They had desired and had obtained the presence of troops to intimidate the wild tribes on their frontiers, and to overawe their slaves. The people were yeomen, owing the King small quit-rents, which could never be rigorously exacted; a title to portions of the royal domain was granted on easy terms; and who would disturb the adventurer that at his own will built his cabin and pastured his herd in savannahs and forests which had never been owned in severalty? The slave-merchant, too, willingly supplied labourers on credit. Free from excessive taxation, protected by soldiers in British pay, the frugal planter enjoyed the undivided returns of his enterprise, and might double his capital in three or four years. The love for rural life prevailed universally; the thrifty mechanic exchanged his workshop, the merchants abandoned the exciting risks of the sea, to plant estates of their own.

"North Carolina, with nearly twice as many white inhabitants as its Southern neighbor, had not one considerable village. Its rich swamps near the sea produced rice; its alluvial lands teemed with maize; free labour, little aided by negroes, busily drew turpentine and tar from the pines of its white sandy plains; a hardy and rapidly-increasing people, masters of their own free wills, lay scattered among its fertile uplands. There, through the boundless wilderness, hardy emigrants, careless of the strifes of Europe, ignorant of deceit, free from tithes, answerable to no master, fearlessly occupied lands that seemed without an owner. Their swine had the range of the forest; the open greenwood was the pasture of their untold herds; their young men, disciplined to frugality and patient of toil, trolled along the brooks that abounded in fish, and took their pleasant sleep under the forest tree, or trapped the beaver; or, with gun and pouch, lay in wait for the deer, as it slaked its thirst at the running stream; or, in small parties, roved the spurs of the Alleghanies, in quest of marketable skins. How could royal authority force its way into such a region? If Arthur Dobbs, the royal governor, an author of some repute, insisted on introducing the King's prerogative, the legislature did not scruple to leave the whole expense of government unprovided for. Did he attempt to establish the Anglican Church? The children of nature free from bigotry and from sectarian prejudices, were ready to welcome the institution of public worship, if their own vestries might choose their ministers. Did he seek to collect quit-rents from a people who were nearly all tenants of the King? They deferred indefinitely the adjustment of the rent-roll."—*Bancroft's History of the American Revolution.*

CHURCH BROTHERHOODS.—The Bishop of Western New York, in his recent address to the Convention of his diocese, thus alludes to their examination:—

"The establishment of Brotherhoods and Sisterhoods as organizations in the Church, I cannot but regard as alike a needless, cumbersome, and hazardous instrumentality of usefulness—*needless*, as its objects of benevolence can be met by existing parochial agencies faithfully applied; *cumbersome*, as demanding, in time, means and efforts, more than it is likely to yield; and *hazardous*, as forming a Church within a Church, and what may readily become a sectional, exclusive party organization, proving itself inimical to real unity in the great brotherhood of Christ—that one Holy Catholic and Apostolic Church with which all may well be content."

THE CHURCHMAN.

NEW YORK, NOVEMBER 25, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

TO CORRESPONDENTS.

We shall be glad to publish the communication of S. D. in our "OPEN COUNCIL;" but he must give us his name. Such an authentication is always necessary.

The "Thoughts" sent us by a correspondent are no doubt very pious and good; but as they aim at an overstrained, and therefore injudicious application, we cannot see that any good, but rather harm, would result from their publication. In the present circumstances of our Church, there is not much to fear from the cause of his apprehensions. "Renew a *right spirit* within us"—*that* is the point. And it would militate against such renewal, in the laity at any rate, not to foster their regard for that divine precept,—"Let him that is taught in the Word minister unto him that teacheth in all good things"—remembering that "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." We recommend our correspondent to read carefully the Pastoral Letter which the Bishop of Western New York has addressed to the laity of his diocese.

NOTES OF THE WEEK.

— The Consecration of Dr. Potter as Provisional Bishop of New York was performed at Trinity church on Wednesday, with all the solemnities so fittingly provided by the Church for so impressive an occasion, and in the midst of a congregation which filled the sanctuary to overflowing. The sermon by the Lord Bishop of Montreal was exceedingly appropriate and eloquent. Its subject was unity,—the unity of the Catholic Church, from the text of our Saviour's words,—"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are one." Nothing could be more appropriate; and the very fact of the Right Rev. Preacher being the Prelate of another branch of the One Catholic Church, was a living illustration of its truth and force. May God grant to our new Bishop such a measure of His grace, that, in the words of the Prayer put up for him in his Consecration, he may so duly execute the sacred office whereunto he has been called, as that it may be "to the edifying of His Church, and the honour, praise, and glory of His name."

— In another week we shall have reached the termination of another Christian year. Advent will have come; and no one can look back, and trace the progress of the year, without observing the significancy and beauty of its arrangement—how appropriately, how carefully we have been led on from one point to another, learning forcible and holy lessons at every step. The year, then, is beginning again with Advent—a word which signifies "coming." The very name of *Christian* year tells us that it must relate to Christ;—and it is His Life and Death by which it is arranged. The other and more popular division of the year—the natural year, as it is called—is purely secular, and has no reference whatever to anything religious. But the Church in this, as in other respects, stands out from the world, and has her year regulated by a Christian rule and order, beginning with His Coming,—ending her Epistle with the warning words, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch;" and commencing again with the seasonable exhortation, that "the night is far spent, the day is at hand—let us, therefore, cast off the works of darkness, and let us put on the armour of light." Would that we all gave more earnest heed to these pious observances! An interesting communication on this subject will be found in another page, to which we invite the reader's special attention.

— It can never be said that our citizens are lukewarm in the cause of humanity. We find, for instance, that the weekly inmates of our Hospitals, Asylums, Workhouses, and Penitentiaries, amount to between five and six thousand, for whose relief or reclamation every effort is made which Christian kindness can suggest. And in addition to this vast provision for human misery and crime, the extension of one of the philanthropic institutions has been effected, and is about to be opened—at the House of Refuge on Randall's Island, which is in the hands of the Society for the Reformation of Juvenile Delinquents. We may probably give some account of it next week.

— It will be seen by a note from one of the Managers of the Fund for the erection of a Free Church to perpetuate the Memory of Bishop Wainwright, that every precaution is taken to secure its freedom, as a Place of Worship, from all exaction of pew-rents, at any time, now or hereafter. The building will be erected under the provisions of the Act of the Legislature passed last year, which enacts that the seats and pews shall be "free forever, for the occupation and use, during Public Worship, of all persons choosing to occupy the same." This is certainly most satisfactory; and it ought to ensure a liberal response to the appeal for so affectionate and affecting an object.

— The Bishop of Western New York has issued a Pastoral Letter to the Laity of his diocese, which we give in another page, on the subject of a better provision for the clergy, with a view to the carrying out of a resolution of the late Diocesan Convention, that each parish be recommended to appropriate the Offertory of the Thanksgiving Day as a donation to its Minister. The plan is a good one; and a similar practice has been found to answer admirably in England, in cases where there is not sufficient endowment to afford a provision for additional curates in populous parishes. We trust, therefore, that it will be generally adopted, as suggested by the Bishop; and, also, that the appeal will be in every instance liberally responded to. "My brethren of the laity," the Bishop thus earnestly entreats them, "let me invoke your liberality on these occasions to them who are your ministering servants in Christ—I appeal to your hearts and judgments in *their* behalf. The need is urgent, the obligation clear, the mode easy, the means abundant. Let all give as God has blessed them. On these days your hearts swell with gratitude—your hands open with beneficence. Let the ministers of God share of your love, and partake largely of your beneficence." Few, we think, can resist so emphatic and so reasonable a solicitation. As an experiment it is most important; and we hope to hear of its signal success.

— We elsewhere record the destruction of Trinity church, Granville, Washington county, by fire. A committee of parishioners has been appointed by the Vestry, and they have issued a statement, from which we learn, that "the original organization of this parish was A.D. 1815, at which time a few Churchmen in Granville united with the Church strength of the towns of Wells and Pawlet, in Vermont, and organized a parish. The strength of this union was mainly from Vermont, and in accordance with the wishes of that portion of the parish, the same year a church was built of brick some little distance East of our village of Granville." But the formation of Wells into a separate parish, arising from the increase of Church feeling there, and the occurrence of deaths and removals, greatly weakened that of Granville. Still they contrived to maintain their organization, and to erect a more substantial and suitable edifice directly in the village—though not without many sacrifices. "And now," observes the committee, "before we have recovered from the sacrifices thus made, this house, so dear to us, whose foundation was laid, as it were, amid fears and hopes and tearful prayers, is removed from us in an hour by the disastrous element of fire." Under these circumstances, they add, "we feel necessitated to overcome individual feelings, and as a committee appointed for the furtherance of a good work, and as fellow labourers with all those who profess the love of God, to do all in our power personally and through all who will answer our appeal, to rear up anew a temple to be solemnly consecrated to the praise and worship of His Holy Name." Let us hope an appeal made under circumstances so calamitous, will be heartily and promptly answered.

—We were not mistaken, it will be seen, in our apprehensions as to the perverting influences under which Archdeacon Wilberforce was falling. We saw the sad impending doom; and as soon as the echo reached our ears of the course of argument pursued in his recent publication, it was evident that doom was irresistible. The extracts from his work we gave last week placed the matter beyond all doubt; and this week we have the tidings of his formal reception into the Roman Church, in the French capital. Now, let us not be misunderstood. It is nothing in the Church of England as a branch of the Church Catholic, which has driven him, and others equally estimable, who have preceded him, from her pale. The English Church, as also the American, has all those Catholic principles and Catholic verities, which are of Apostolic origin, and which are essential to her orthodoxy as a Divine institution. But the Erastianism of the Church of England as a State establishment has denied or obscured them; and these unhappy perverts have been unable to withstand the baneful influences of such a system. *We*, of the American Church, thank God, have no such evils to contend with. But we have another influence which has also had something to do with these grievous perversions—that of ultra-Protestantism and Puritanism, which blights and withers so much that is Catholic and Apostolic in our system. Let us beware of this. Nothing, we may depend upon it, has had more to do in sending her members to Rome, and will continue to have, if it be not checked and counteracted.

FASHIONABLE INFIDELITY.

It is at once surprising and deplorable to think how little the vital principles of Christianity, after all, enter into the practical business of life,—how little there is of a firm adherence to, or of a humble faith in, those principles; but how much of a bold dependence upon, and confident trust in, merely worldly wisdom and prudence,—that wisdom which has been declared, and which we find to be "foolishness with GOD," and that prudence of which it has been so truly said—

> "It sells eternity to get a toy!"

Now these principles of Christianity are not to be matters of opinion, or of speculation. We are not to say of them, "I believe *this*, but I do not believe *that*." There is to be no private judgment in the matter at all. They are laid down for us by Divinity itself—and we must either accept, or we reject them. They must not be trifled with—they cannot be pared down. "*He that believeth my words*—he is my disciple." And we must believe *all* CHRIST's words—not just so much as we like. In the Christian religion, what we believe we must believe wholly and without reserve. A faith that sets bounds to itself, that will only believe so much and no more, that will trust so far and no farther, is no faith at all. Yet how little of this humbling, confiding faith is there to be found in the world! "Ye are My disciples, *if ye do whatsoever I command you*." This is the indispensable condition. And we cannot be Christians at all, if we are not the disciples of CHRIST. Yet, in the world, how rarely is there any such reasonable obedience!

It were unnecessary to go out of our own community for proof of this. But an example so remarkable has met our eye in the public journals of our transatlantic neighbours, that we cannot pass it by. Lord PALMERSTON, one of the Ministers of Queen VICTORIA, was speaking at a "Labourers' Encouragement Society" the other day, when he addressed his audience in these most unchristian terms:—

> "*You will find that all children are born good*; it is bad education and bad associations in early life that corrupt the minds of men. It is true that there are now and then exceptions to general principles. As there are men who have been born with club feet, born blind, or with other personal defects, so also it will happen that children will be born with defective dispositions; but these are rare exceptions. Be persuaded that *the mind and heart of man are naturally good*, and it depends upon training and education whether that goodness *implanted at birth* shall continue to display itself, or whether by bad associations it shall be corrupted and destroyed."

This, we say, is utterly unchristian, because it is in direct opposition not only to the teaching of CHRIST, but to the very necessity of that redemption which He died to accomplish. So far, according to that divine teaching, from children being born good, they are, as our Catechism expresses it, "born in sin, and the children of wrath." We are told in the Bible, indeed, of children, that "as soon as they are born, they go astray and speak lies,"—so far are they from being "born good," or their hearts "naturally good." And further, that instead of the heart of man being naturally good, it is naturally, according to GOD's word, "deceitful above all things, and desperately wicked." CHRIST Himself has settled the whole question, when he says,—"There is nothing from without a man, that entering into him can defile him; but the things which come out of him, these are they that defile the man. From within, *out of the heart of men*, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness—*all these things come from within, and defile the man.*" Thus a Minister of the Crown of England—and who, if we mistake not, as Home Secretary, has a sort of guardianship of the national morals, and even a sort of jurisdiction over the national Church,—can have the audacity to stand up and publicly give the lie to the Divine Founder of our common Christianity!

But such are the *popular*, the *fashionable* notions, both here and there. The world, with all its wisdom, "knows not GOD;" and with all its profession, it is utterly faithless and unbelieving in His revelation to mankind, the Gospel of His Son. Lord PALMERSTON would be shocked, and feel insulted, no doubt, to be told that he was not a Christian—as, indeed, would any other "respectable" man of the world; yet it is evident he is ignorant of, or opposed to, the very rudiments of Christianity. Why, the Christian doctrine of original sin—the doctrine that we inherit not only the penalty, but also the pollution to which the penalty attaches; that our nature is not only fertile in all evil, but destitute of all good—this is what has never at any time been questioned in the Christian Church, so clearly, so forcibly is it laid down in Holy Writ. The Apostle PAUL, for instance, expressly and most explicitly declares, that "death hath therefore passed upon all men, for that all have sinned"—that is, have been involved in original sin—are naturally sinful, instead of having "the mind and heart naturally good," as Lord PALMERSTON would persuade the poor labourers of Hampshire; and infants themselves, instead of being "born good," as he would fain have them believe, bring their condemnation into the world with them, being similarly involved.

We have dwelt the more particularly upon this—though it is not, perhaps, a subject suited altogether to discussion in this place—because we observe that it is flippantly handled by some of our daily contemporaries, as if it were a thing to be sported with or amused at. *Exempli gratia*—we find in the *Courier*, which yet pets and patronizes religion and the Church, whenever it is politic so to do, the following pert allusion to the case referred to:—"An incident, somewhat singular, as showing the peril of departure *by even one hair breadth* from the *orthodox track*, as settled by the Church, is to be found in the news to hand. No less a man than Lord PALMERSTON is the offender, &c." The animus of this is at once impious and impudent. *It is not* any "orthodox track, as settled by the Church,"—*it is not* a matter to be slurred over in any such saucy and irreverent manner. It is a plain precept of Scripture—an explicit principle of Christianity itself—and one that needed not to be "settled by the Church." And there is less excuse for our contemporary being profane on such a subject, since it records in its own notice of it, that the English journals had remarked how shocked were Lord PALMERSTON's rustic auditors at his ignorance and impiety.

And well they might be; for it needs no learning to know, that the man who could give utterance to any thing so irreligious and untrue, must indeed be impious and ignorant, be he who he may. Lord PALMERSTON's idea was, that virtue and religion—if any thing he had a notion of could deserve that holy name—were identical. But religion, as we all know, is far more than that—it is virtue's source, not its mere accompaniment, or counterpart. It is too divine a thing to be the *effect* of human merit—it is its only *cause*, wherever it can be said to exist. Lord PALMERSTON, at a dinner which followed the meeting, where this specious but profane speech was delivered, was toasted as "one of the most important as well as the most talented of her Majesty's Counsellors." GOD help the Christian rulers, and their Christian subjects too, who are in the hands of such counsellors! The Council of which Lord PALMERSTON is "one of the most important and most talented members," is boasted of, we are aware, as one of high intellectual excellence, and political wisdom. But intelligence and wisdom of that sort, are after all, of little account, where a nation's highest interests are concerned. "The intellect of the truly wise," it has been well observed, "is like glass; it admits the light of heaven, and reflects it;" and happy would it be for the people of England, were such intellect and wisdom to be found in her high places.

SISTERHOODS OF MERCY.

The British nation is learning a lesson of practical wisdom just now, arising out of the exigencies of the war, which is dispelling a large amount of prejudice, and imparting no inconsiderable quantity of enlightenment. Hitherto everything that was found in the Church of Rome, whether good, bad, or indifferent, has been either denounced or derided. Its connection with Popery was its inevitable condemnation, however great or small its merits. People were prejudiced against it, because of its associations. The Protestant mind of England had yielded to the blinding and besotting influences of prejudice. "There are habits of misapprehension and misjudging," it has been aptly said, "common among all degrees of men: *fretfulness*, industrious to seek, or even feign and chew upon matter that may nourish it; *captiousness*, ingenious in perverting the meaning of words; *partiality*, warping everything to its own purpose; *censoriousness*, unable to discern a bright part in characters: *self-conceit*, averse to discern the real motives of acting; *melancholy*, augurating always for the worst; beside many more, some of which every one may find lurking in his own breast, if he will but look narrowly enough." Now, that such habits are but too common with all, there is evidence in all directions; and the prejudices which they create and enforce are apt to prevail with overwhelming effect among us Protestants, in our judgment of everything Roman. Much that is useful and good, therefore, has been lost to us on that account. One thing in particular, the value of which is beginning to be seen and acknowledged, and by England, at the present moment, taken advantage of to a considerable extent,—we mean the institution of Sisterhoods of Mercy and Charity.

What has opened the eyes, lately so blinded with prejudice, to the value of an institution of which the Church of Rome has been allowed so long to have a monopoly, is the urgent necessity that has arisen to provide suitable nurses for the wounded and the sick of the British army in the Crimea. The French had no difficulty in finding as many as they required among their Sisters of Charity—women of whom VOLTAIRE, who is not one likely to be suspected of a leaning toward any religious order, has yet been constrained to say, that their devotedness to the consolation of the afflicted, and the relief of the distressed, and their friendliness to the desolate, was one of the noblest sacrifices which the world could witness. But the English knew not where to look—save, indeed, to Rome; and except to a new and immature institution for training nurses, which a small body of her true-hearted Churchmen had incurred suspicion, not to say odium, by establishing in the metropolis; and to one or two Sisterhoods within the pale of her own Church, which had been persecuted and maligned with the utmost rancour by Protestants. From these sources a small *corps* of nurses *has* been recruited, and sent forth to their suffering countrymen under the walls of Sebastopol, and in the hospitals of Scutari. The whole kingdom has resounded with its praises of the Christian philanthropy of these noble-hearted women; and by this means, all at once, a load of prejudice has, at one fell swoop, as it were, been cleared away, with an effect which promises to be most beneficial to the cause of charity and humanity, and to the interests of the Protestant Church, for all time to come.

We all know how eminently qualified is woman for works of mercy and labours of love. "As the vine," says WASHINGTON IRVING, "which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordered by Providence that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart." In this spirit, and with these qualifications, have these Sisters gone forth to the sufferers in the Crimea, where, like the good Samaritan, they are at this moment, no doubt, "binding up their wounds, pouring in oil and wine," and otherwise taking care of them. Could there be a more truly Christian mission of mercy and loving-kindness to suffering humanity? And will not He, in whose most holy name they have gone forth, and by whose divine grace they are upheld, be ready to say unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me?"

Why, then, should not our Church encourage, if not itself organize, institutions for training and nurturing women thus zealously and actively charitable and devoted? One such institution, thank GOD, there is already in operation among us, and effecting, we believe, an amount of practical good, not only in tending the sick, but in comforting the afflicted, clothing the naked, instructing the ignorant—in a word, bringing an amount of Christian influence to bear upon masses of human wretchedness—far beyond anything which, within so comparatively limited a sphere of action, was ever accomplished on this continent. We allude to the Protestant Sisterhood of the Holy Communion. O! that its blessed example might spread far and wide throughout our Church! For are there not everywhere, to quote the words of one of that pious Sisterhood,—"wanderers to reclaim, ignorant ones to teach, and wretched ones to comfort, with whom only the combined and unremitting efforts of disciplined and devoted women will avail?" Yes—assuredly there are; and it is a work of mercy which the Christian Church is loudly called upon to promote; and whose devout and earnest-minded daughters are pre-eminently adapted for undertaking. Woman—a devoted Christian woman—is truly in her mission then—and a blessed one it is; for of her it may, in such a vocation, most truly be said—

> "When pain and anguish wring the brow,
> A ministering angel thou!"

THE BANCROFT ORATION.

The New York Historical Society had its jubilee this week—its semi-centenary celebration; and a brilliant affair it certainly was. Niblo's never resounded, perhaps, with finer bursts of eloquence, or scintillated with brighter sparks of genius, than those exhibited by the orator of the occasion, the Hon. Mr. BANCROFT. He evidently entranced his delighted audience—as a literary effort, in its matter and arrangement, no less than as a rhetorical display, in its language and its utterance, it was altogether unique. Both as a writer and a speaker—as the essayist and the rhetorician, he manifested commanding talent, and exerted irresistible influence. There was something in the man, in the subject, in the occasion, which combined to give the oration a spontaneous, original, and native force, which charmed and captivated.

Would that so accomplished an orator could have confined himself to the science and literature of his subject, without presuming to be the theologian as well as the philosopher—without pretending to be religious, where he was only disputatious. This it was which made all his oratory, however, delicious in its strains, but as sounding brass and a tinkling cymbal in its substance. The plausibility of his representations evidently deceived the majority of his auditory—and deceiving deluded; and deluding, must have infected. As WEBSTER has so eloquently said:—"The clear conception outrunning the deduction of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward, to his object—this, this is eloquence." And taken on the surface—received as an outward thing—accepted as an intellectual gratification—without examining its principles, or considering its inferences—it would feel and would appear to be all this. But a moment's thought and reflection detected the insidious sophistry, and provoked one to exclaim:—

> "Though with your rhetoric flourishes,
> You strive to gild a rotten cause, the touch
> Of reason, fortified by truth, deliver'd
> From my unletter'd tongue, shall show it dust,
> And so to be contemn'd."

And a "rotten cause" indeed is that, which is based on the emptiness of man's conceit, in disregard, in defiance of GOD's revealed will. There were interlardings of religious sentiment in this oration, as copious as they were specious, and the Almighty was invoked in some of His attributes, and even the SAVIOUR was acknowledged in certain of His capacities. But it had nothing of the Inspired Word in it all—nothing of the Gospel. No one could, on the slightest consideration, suppose that "MOSES and the Prophets" were regarded as any authorities, whether as respects the veritable history of creation, or the real condition of our race; or that the Gospel dispensation was to be held otherwise than as subordinate to the intellectual attainments, the cultivated reason of man. We heard a great deal about Truth—but not only was it Truth restricted and misdirected, but it was not the Truth as GOD has revealed it to us. It was Truth according to reason, in opposition to revelation. As though he had, in so many words, declared to us—"You have reason—reason was given you to be exerted. What is the use of it, if you are not to search out truth? You must become independent thinkers and students of history, and investigators of nature. Truth, as you will thereby find it out, must be your object and rule." Such was, in effect, the language of LOCKE, and ROUSSEAU, and VOLTAIRE, and PAINE; and disguise it as he may, it is virtually and consequentially the teaching of BANCROFT. He would not say in his heart, let alone utter with his lips, any thing disparaging of the Revelation of GOD to man; but he would clearly consider it an enslaving of the intellect that man should be obliged to receive that Revelation credulously and confidingly. *Understanding* which, with such minds is *seeing*—this is believing; and they will not believe what they cannot understand. But Christians are taught, "Blessed are they that have not seen, but yet have believed." It is the heart, we may depend upon it, that has to do with it, rather than the head. The fact is, that though Truth is one, it has two distinct meanings. "In one sense," says a distinguished Christian moralist, "truth is the great object of life, the basis of morals, the end of study, the law supreme over thought, and action, and affection—the fountain of all good things, lying deep under the throne of GOD, and flowing thence into the heart of man. In the other sense, it is a fancy, a dream, an *ignis fatuus*, a mere earthly shadow, tempting us at every step to folly, and always to be suspected of evil. The author of all evil never invented a more ingenious device for snaring man and leading him blindfold into ruin, and sowing discord and violence in the world, and overturning its foundations, than this double sense of the word Truth." To know the Truth truly and simply, is to know GOD—to know Him in His revealed will—His commands, His promises, His threatenings; to know not only what He proposes to do, and what He has done, but what He loves and what He hates—and, therefore, what we have to do, and what to avoid. But it is quite another affair when it is a truth merely accordant with the theories and the fancies of men—men, too, whose discernment is intellectual, not spiritual.

There is one Apostolic apothegm which settles the whole question,—"The world by wisdom knew not God." Neither does it now—nor will it ever know Him, even though the "progress of our race" in wisdom—in learning and science, in arts and mechanics—be infinitely greater than it has ever yet been. For "GOD is a Spirit." And while the evidences of His existence are overwhelming to the natural man—the knowledge of His character and attributes belongs only to the spiritual.

> "Even the poor Indian, whose untutor'd mind
> Sees God in storms, and hears him in the wind."

But he does not know Him. For, "the natural man receiveth not of the things of the spirit of GOD, for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

We have no wish to say one word in disparagement of Mr. BANCROFT, as a man of genius, and of a highly cultivated mind. But having come forward to teach, or at least to insinuate, a theology of reason, not only in contradistinction of revelation, but in antagonism to it, he must excuse our exposure of so mischievous a device. We know nothing of the hon. gentleman's religious professions—nor should we, under other circumstances, have taken the liberty of alluding to them. But, notwithstanding his anathemas of the Rationalist, his eloquent oration was yet brimfull of Rationalism. And hence its contamination. Poison is not the less fatal when it is administered in a chalice of gold, and when it has the flavour of nectar.

SICKLES AND SOULE.

"Sure, such a pair!" These words of the once well-known song not unnaturally occur to us, in contemplating the fantastic tricks which the pair above-named are playing before high Heaven. And were they merely fantastic, we might feel content to laugh, if not also to sing, over the absurdity and folly of their conduct. But it is no laughing matter when one comes to think seriously of it. We are not political journalists, at least in any party sense,—*as a rule*, indeed, we make a point of eschewing politics altogether. But *as an exception*, we cannot refrain from remarking upon the contempt of all that is religious, and virtuous, and good, which this pair of notorieties have shown, and upon the discredit, not to say the disgrace, which they thereby reflect upon us as a christian people,—for they are men filling responsible positions in the representation of the United States, in two ancient kingdoms of Europe, and their bearing there presents a spectacle to the world, of which America, in sober sadness, cannot but feel ashamed.

The case of Mr. Sickles represents him as the most despicable of the pair. As the invited guest of our much respected countryman, Mr. George Peabody, in London, who manifested his patriotism in a celebration of the last anniversary of our independence, so magnificent, and in the midst of so much good-feeling on the part of the British government, aye, and the British crown, as to make an impression in our favour beyond anything ever produced at any similar celebration before,—on an occasion so auspicious, and in violation of all those ties by which the hospitality of his host might have been expected to restrain him, he takes offence at the spirit of amity and brotherhood called forth, and insults his patriotic and hospitable countryman; and upon being taken to task, and exposed, he proceeds to threaten him with the duello! He is evidently one of those testy, quarrelsome people whom it is always as well to take the precaution of considering in the same light as we do a loaded pistol, which may, by the slightest mishap, at any time go off and kill one. "The incident," very justly observes one of our own daily journals, "may lead some of our countrymen to estimate more accurately than they have done hitherto, the injury inflicted upon our interests and character by sending bullies instead of gentlemen to represent us abroad"—which is just among the conclusions we had arrived at ourselves.

The kindred spirit of this brawler, Mr. Soule, takes a wider field for his performance. They are both of them devoid of those qualities which produce good nature and mutual benevolence—which soothe the turbulent, harmonize the fierce, and distinguish a society of civilized persons from savages. Of both it may be said—

> "They speak plain cannon, fire, and smoke, and bounce—
> They give the bastinado with their tongue."

And both would exercise their bellicose propensities in setting not only individuals, but nations by the ears. Only Mr. Soule goes to work in larger and opener and plainer dimensions. He evidently considers himself, not as the Minister of the United States to a friendly power, but as their Plenipotentiary for maneuvering some cunning device. His object, in fact, is to try and trick the Spaniards out of Cuba, and lay hold of it for our fillibusters. This is his more immediate mission. But then, breathing out threatenings and slaughter against all Monarchies, he has a much more comprehensive ulterior object in view, which his antecedents expose him to the suspicion not only of yearning after most vehemently, but of aiming at most unscrupulously.

No wonder, then, that having by reason of his stratagems, found it necessary for his personal safety to retire, for awhile, at least, from his post in the kingdom to which he was accredited, he should be regarded with mistrust by the Government of that contiguous to it. France had doubtless good reasons to suspect his intentions in passing into its territory; and the French Government had, in that case, a perfect right to exclude him. "The Minister's journey is justly suspected," says VATTEL, in his *Law of Nations*, "if a Sovereign has reason to apprehend that he will abuse the freedom of coming into his country for plotting something against his service, or that he is going to give intelligence to his enemies, or stir up others against him." And WHEATON, in his *International Law*, shows that "the inviolability of ambassadors is by GROTIUS and BYNKERSHOCK, among others, understood as binding on those only to whom they are sent,—that is to say, that they have no right of intrusion against the laws, or regulations, or decrees of other countries." France, therefore, in excluding Mr. SOULE, did no more than she had a perfect right to do; and if it appeared discourteous, the blame must attach to those who sent him whose character and conduct have been such as to provoke it. But the prohibition having been removed, and all intention of insult or slight to the United States disclaimed, there is, in so far as France is concerned, an end of that matter.

The case, however—both the cases, indeed—must show how dangerous, as well as how disreputable it is, as our respectable contemporary already quoted expreses it, "to send bullies instead of gentlemen to represent us abroad." How easily might such characters pick a deadly quarrel, and involve us in all the miseries of war. But in a moral, not less than a political point of view, it is mischievous and discreditable. It is a bad public example—it is a palpable national dishonour. And surely they who represent us should not present the worst aspects of human character, whether for our credit and safety, or that good-will of those to whom they are sent, which it is one great object of their mission to cultivate. They ought certainly to have some of the elements of goodness. Self-command, self-denial, prudence, brotherly-kindness, wisdom, courage, temperance, liberality, charity,—*some* of these they surely ought to have

—yea, all of them, we should say—or they are not fit to represent a country and a nation such as ours. They should fear God—which it is evident they do not, or they would not set at defiance His express commands. They should honour their country's laws and institutions—which they have rather slighted and despised. They should be good citizens—good men in every relation of life,—would that we might say they should be good Churchmen also;—but indeed if they were only such, all the rest would no doubt be exemplified in their conduct. And would there not then be cause to exclaim, "happy are the people that are in such a case!" For most unhappy it assuredly is that such men should be tolerated in offices so responsible—exerting, as they must do, an evil influence for the present; and presenting, it is to be feared, an evil omen for the future. One can have no confidence in the patriotism of such men—in their motives or their objects. How is it possible?

"Can there be *public* worth, where *private* is not?
Can he be honest in his country's cause,
Who slights the charities for whose dear sake
That country, if at all, must be belov'd?"

THOUGHTS ON CURRENT EVENTS.

The papers on both sides of the water are a good deal occupied just now, with the affairs of Mr. Soule. This gentleman is, as every one knows, the American Minister at the Court of Madrid, appointed by the present Administration. He is a Frenchman by birth, and a political exile; but he is also a citizen of the United States, and a resident of Louisiana. He is among the most violent members of that party, who desire to make the government of the United States an instrument for propagating democratic forms of government, and a leader among those who covet the possession of Cuba. In plain English, he is a foreigner, who has gone through the form of naturalization, but who is in no degree Americanized. American interests are as nothing to him, in comparison with that which he regards as the cause of liberty all over the world. The appointment of such a man to a foreign mission was no small mistake. It no doubt is one of the facts which led to the organization of the Know Nothing party, and it is one of a class of facts which give that party strength; because they exemplify the reality of the evils, which they are seeking to remove. Nothing can be clearer than that the representatives of America in foreign countries should have none but American feelings, and American interests. Hostility to a foreign power is just as great a disqualification as being under its influence.

As might have been expected, Mr. Soule's career in Spain has been any thing but pleasant. He has even been accused, we hope unjustly, of being concerned in an attempt to overthrow, by force, the existing government, or administration, of the country to which he is commissioned. He has found it expedient, for reasons public or private, and relating to business or pleasure, to withdraw from Madrid and spend some time in London. On his return to his post, he chose to pass through France, but on his arrival in that country he was compelled immediately to return to England.

A question has been raised whether the motive of the French government was hostility to the United States, or to Mr. Soule. Another has also been raised, whether in the latter case, France has, or has not, the right to refuse a passage through her territory to an American minister on his way to the post to which he has been assigned. As to the last question, it is said, on one side, that the minister is only minister to the country to which he is accredited, and has no rights, as such, any where else. On the other hand, it is contended, that his commission makes him a sort of a national representative wherever he is. We suppose that neither proposition is true to its full extent, and that the truth lies, as it generally does, in the last place, in which men, especially Americans, are disposed to look for it, at some intermediate point between the extremes. Be that as it may, it seems to us that the solution of the difficulty is to be found in another direction. It is a well established rule, that the power to which a public minister is accredited, may, for personal reasons, refuse to receive him, or dismiss him, without giving just offence to that by which he is commissioned. In the beginning of this century the President of the United States dismissed an English minister, we think his name was Jackson; and it is not very long ago since Sir Henry Bulwer was treated in a similar way in Spain. Now it strikes us that if the government to which a minister is accredited may order him out of its dominions, a government to which he is not accredited must have the same right.

As to the first question, we do not believe that the French government intended any offence to the government or the people of the United States. We do not suppose for an instant, that the Emperor has any kind feeling for either. But it is no part of his character to gratify his ill-feelings, if he have them, by a petty insult. Such conduct can only be attributed to a much weaker man than Napoleon III. Moreover, a man must have much less appetite for revenge than he has manifested, to be contented with such a course. He never offered to the United States a petty insult, unless he designed to bring on a war.

Is it likely that he entertained such a desire? We think not. There are two articles of the American popular creed, which we think inconsistent with each other. We hear it said that America is more than a match for the world. And we also hear it said, that England and France, and, in fact, all the powers in Europe are constantly on the look out for an opportunity of insulting us. Now of these two propositions, the first has the more truth, and although not absolutely true, is sufficiently so to render the other absurd.

We believe that the whole world united could not conquer the United States, or compel them to consent to the cession of a single State, but in an aggressive war, beyond our own limits, we doubt very much whether we are a match for the whole world. Yet we are a power even in that point of view with which no power would be desirous of seeking a quarrel. More especially is it unlikely that any power, having already a formidable enemy upon her hands, would desire to get into a war with us. We are, therefore, compelled to believe that whatever were the motives by which the French government was animated in the Soule case, any disposition to insult or pick a quarrel with the United States, was not one of them. Under this conviction we think our countrymen had better be quiet and wait to know all about it, before they work themselves up into a patriotic fever. In fact they seem inclined to be more moderate on the present occasion than usual, and the Administration will, we apprehend, fail in its scheme of recovering its lost popularity, by plunging the nation into a war with France.
H. D. E.

Baltimore, Nov. 20, 1854.

Church Concert.—It has been determined, it will be seen by an advertisement, to have a concert for the benefit of the Free Church of the Holy Martyrs, of which the Rev. James Millett is rector; and as Mrs. Bostwick and the Harmonic Society will give their services on the occasion, a great musical treat is expected. We have been furnished with the following particulars of the history of this church, and its claims to the public sympathy and support:

The parish was first organized by the Rev. John Grigg, who for want of support was obliged to let it fall, as it is situated in one of the poorest localities of the Eastern side of the city. Some seven years ago, the present incumbent, the Rev. James Millett, undertook to rekindle its dying embers; and his efforts have been, by Divine Providence, crowned with a good measure of success. Aided by a small stipend from Trinity parish, and the donations of the charitable and humane, he has been the humble means of relieving many families from indigence and ruin, temporal and (he trusts) spiritual.

In the small building occupied by the church, Divine Service is regularly performed, and the seats are free and open to all.

The congregation is steadily increasing; and it is proposed to erect for its accommodation a new and larger edifice as soon as means can be obtained. Fifteen hundred dollars have been already subscribed for this purpose; and in the subscription list appears the name of our late Provisional Bishop, the lamented Dr. Wainwright, whose sympathies were much interested in its favour.

Destruction of Trinity Church, Granville, by Fire.—We briefly mentioned this disaster in our paper last week. The fire is supposed to have originated in the vestry room, the house having been opened in the afternoon for the performance of the funeral service to one of the citizens. The flames were discovered about 5 P. M., and at 8 the roof and walls had fallen in, and the whole was a mass of smoking ruins. The chancel furniture and much belonging to the nave was saved, as well as the beautiful font presented to the parish by its late rector, the Rev. Wm. H. Williams. The loss may be fully estimated at $4,000. The citizens were promptly upon the ground, as well as those from the neighbouring villages and vicinity, and rendered much valuable service; but despite their best efforts, the church was destroyed. By their exertions the fire was checked at that point, although at one time the whole village was in imminent danger, and but for a slight change of wind the loss must have been fearful for that small community. "We regret the loss the more," says the *Granville Telegraph*, "as the members of this parish (of Trinity church, Granville) have taken a prominent position in the very laudable undertaking of improvement in the style of church architecture, now so prevalent in our country, and had but just finished a very beautiful though small church. They are a small band, and are entitled to great credit for the zeal displayed by them in bringing to completion their work as they had, and the loss falls upon them with very great severity." A committee has been formed to raise funds for rebuilding the church.

THE GOOD EXAMPLE IN KENTUCKY.

It is most satisfactory to find that we are supported by the *Banner of the Cross* in our opinion of the Pastoral Letter of the Rector of Christ church, Louisville, on which we remarked last week, as, by its practical objects of improvement, furnishing so good an example. "It is," observes our respected contemporary, "an admirable production, and breathes the true spirit of a sound and faithful Minister of the Church. Mr. Craik's labours," it adds, "have been remarkably blessed. The baptisms have been 538; there have been confirmed 219 persons; the additions to the Communion have been 271; the church edifice has been greatly enlarged; and a beautiful chapel is now being erected, in which to gather a new congregation." So that he is just the pastor who can claim a right to travel out of the beaten track, when he finds therein those incongruities in his course, and those hindrances in his way, with which it too generally abounds. We only hope that our friends of the *Banner* will not content themselves with praising Mr. Craik's Pastoral, but will bring their influence to bear in extending its practical purposes.

The state of things which it has been found desirable to reform and adjust at Louisville, in Kentucky, is too prevalent, it is to be feared, in all our dioceses. It is too commonly, for instance, the case *not* to "use but one official dress at each occasion of Public Worship." Let us reiterate the common-sense view of this, which is taken by Mr. Craik:—

But we regard the simple white surplice as far better adapted to the uses of the Sanctuary than the more ostentatious silk gown, upon the principle that Cleanliness is a Virtue. The pure white robe, fresh from the laundry, does not only symbolize, but exemplify, *that virtue*, in striking contrast with the silken dress, fetid with the accumulated perspiration of a *succession* of preachers, through a succession of sultry Sundays and Summers."

This is a practical reason for not laying aside the Surplice at the Sermon—a change of costume both unnecessary and unbecoming—which cannot be controverted. And beside that, it will prevent the common excuse, so contrary to all right rule, and altogether so unseemly, of finishing a Service for which the Surplice is expressly ordered and adapted, in the Geneva gown, for which there is no precedent in anything that ever prevailed in any other branch of the Church Catholic.

The Rector's reform, as respects the choir and congregational singing, is equally gratifying. Who can deny his being right when he says—

"To make this evening service more attractive, I propose to increase the proportion both of choir and congregational singing. It detracts very much from the popular efficiency of our service to read instead of singing the Psalter. We might as well read the hymns. Psalms and Hymns were all made to be sung. This will give an animation, a richness, and a power to the service which it does not possess as ordinarily performed. Let us therefore go to work with one heart and one mind to help to bring to pass the petition which we daily offer: 'Thy kingdom come.'"

We know that too many of our reverend friends are afraid of having things put right, in this or in any other way. They too often dare not deviate from the ordinary usage, however wrong that usage may be. But let them mark and learn what their excellent brother at Louisville says upon this:—

Remember, that unless we do work heartily, *and with a good courage*, we can accomplish nothing. *Timidity, hesitation, halting between two opinions, double-mindedness, never yet performed any good work.* Never let people imagine that you are ashamed of your principles, or afraid to avow them at all proper times and places. Reasonable men are not so apt to be offended by the truth as by a harsh and ungracious way of telling it. Combine gentleness, courtesy, and charity, with firmness and fearlessness in all your dealing with the truth. Tell the truth, whenever it is called for, so that men may know that you believe it. Don't be afraid of the truth. Show that you have confidence in its power, and can afford to wait for its triumph. Then, and not until then, will men listen to you with attention, and if they are not convinced by your testimony, they will at least respect you for your honesty; and you will respect yourselves, which is far better than to receive the interested plaudits of those who thus reward the cowardice or treachery of the professed defenders of the truth.

Now why cannot all go and do likewise? We are far from meaning to counsel any indiscreet mode of proceeding—any violent opposition to every inveterate prejudice—any setting at defiance, or any thing that would wantonly disturb the proper peace of a congregation. But if the work be set about, as it has been by the Rector of Christ church, in Louisville, heartily and with a good courage—if the clergy will throw aside, as he has done, timidity, hesitation, halting between two opinions, double-mindedness—if they will never give reason to suspect that "they are ashamed of their principles;" but be true to those principles, and to the Rubrics and Canons of their Church—we have no doubt whatever that, like him, not only will they be supported as showing, in the language of the *Banner*, "the true spirit of a sound and faithful Minister of the Church;" but, like their exemplary brother also, that "their labours will be remarkably blessed."

New Hotel.—There is found to be an opening in New York it appears, for hotels on the European plan. We advertise a new one this week—Delancy House, at the corner of Waverley Place, Broadway, which offers many advantages both to families and single gentlemen.

OBITUARY NOTICES.

The Rev. Rufus White.—This reverend gentleman, we find, was a native of New York. "He was for some time," says the *Savannah News*, "rector of St. John's church in this city. In consequence of ill health, he relinquished his charge in this city, and became connected with the Montpelier Episcopal Female Institution, near Mariette. He lately visited Cuba, in the vain hope of benefiting his rapidly declining health, and was returning to this city when he was stricken down by the hand of death." His death took place at Petersburg, Virginia, on the 30th ult.

David Hoffman.—In this gentleman we have lost one who, as a scholar and a lawyer, was an honour and a credit to our country. He was a native of Maryland, and a member of a family eminently distinguished in the cultivated society of its metropolis. Entering upon his professional career at an early age, he was for more than a quarter of a century one of the most successful lawyers of the State; and when he retired from the bar, nearly twenty years ago, to indulge a long cherished wish of foreign travel, he was in possession of an ample fortune. The disasters of 1836 and subsequent years, however, greatly depreciated his property, and in 1844 he returned to the United States and recommenced the practice of his profession in Philadelphia. But not succeeding to his wishes, in a few years he proceeded to London, where, with his family, he afterward resided until near the period of his death. It is understood to have been his intention to resume his residence in England immediately, when he was arrested by the illness which caused his death. In 1817, while professor of law in the University of Maryland, Mr. Hoffman published the first edition of his "Course of Legal Study," a work which greatly increased his reputation. It was strongly commended by Chief Justice Marshall, Judge Story, Chancellor Kent, Chief Justice Tilghman, De Witt Clinton, and many other jurists, and was translated into German, and published, with notes adapting it to the uses of students of that country, in Germany. In 1836 this work was enlarged and reprinted, in two octavo volumes, and in the same year Mr. Hoffman gave to the public his "Legal Outlines," an elaborate performance, of 676 octavo pages, embracing a portion of his extensive course of lectures on law, delivered before the University. Two other volumes were prepared for the press, but, we believe, never printed. De Witt Clinton said of the first of these works, that the design was judicious, and the execution felicitous—that it contained a mass of information and learning seldom equalled, and that it was "an invaluable guide to legal knowledge." In 1837 Mr. Hoffman published "Miscellaneous Thoughts on Men, Manners, and Things, by Anthony Grumbler, of Grumbleton Hall, Esquire." This work consists for the most part of short and pungent essays on society, in the style of *The Spectator*. It was followed in 1839 by "Viator, or a Peep into my Note Book." In the epistle dedicatory, he says, "it is the second of a series now in course of publication, on a great variety of topics, the whole being designed to be illustrative and somewhat corrective of what is called the New School, and to portray the unhappy influences of the present mania in literature, over men, manners, and things, as they appear on this side of the Atlantic." The great work of Mr. Hoffman, however, was not completed until he was an old man, and its publication is still unfinished. It is entitled "Chronicles selected from the Originals of Cartaphilus, the Wandering Jew—Embracing a period of nearly nineteen centuries; now first revealed to and edited by David Hoffman." This production occupied much of the author's time for more than twenty years, and was to make six large octavo volumes, comprising as much matter as half the entire works of Sir Walter Scott. The design appears to be to exhibit the civilization of the successive Christian ages, as it would have appeared to a single observer and participator. Adopting the fable of the Wandering Jew, that mystical personage is made the historian of the manners, philosophy, and affairs of all the generations since the time of Christ. The two volumes printed come down to the close of the sixth century. The first appeared in London, in 1853, and the second in the early part of 1854. This work evinces an extent and thoroughness of erudition very rare among the scholars of this age, and quite unparalleled probably among those of our own country. It is much to be regretted that the venerable and learned author did not live to see it all through the press, and to hear the judgment which the literary world will pronounce upon its merits. He had an unusual knowledge of men, and was a shrewd judge and an interesting delineator of character. His social virtues were of the highest order, and few had more numerous or more attached friends.

COLLEGIATE.

Oxford University, England.—It is stated that Exeter College, Oxford, has finally arranged to open a licensed hall, in connection with their college, at a large house adjoining, occupied now as an hotel, and known by the name of Dickeson's coffee-house.

THE WORLD ABROAD.

Great Britain.—Most praiseworthy efforts continue to be made in behalf of the British troops in the Crimea. Upward of 70,000 pairs of worsted socks, 90,000 woolen Jerseys, 60,000 pairs of flannel drawers, and 80,000 pairs of gloves, have been sent to the army under Lord Raglan, and still further supplies of the same articles will be sent. Arrangements have also been made to send out 25,000 great-coats, which will be an addition to the great-coats already possessed by the men; and the army clothiers have, at the request of the government, completed 30,000 additional suits of winter clothing, which would all leave that country before the middle of the month.

An imposing meeting had been held in the city of London, for the purpose of taking into consideration the best means of giving effect to the objects contemplated by the Royal Commission for managing the fund for the sick and wounded, and their wives and families. The Right Hon. the Lord Mayor took the chair. The hall was crowded with distinguished persons. Lord John Russell moved, amidst much cheering, the following resolution:—"That this meeting regards with the highest admiration and gratitude the gallant conduct of their countrymen who have been engaged in the recent naval and military operations in the east of Europe." (Cheers.)—Mr. T. Baring, M.P., seconded the resolution, and was warmly greeted.—Mr. J. G. Hubbard (Governor of the Bank of England) moved—"That this meeting cordially responds to the proposition of her Most Gracious Majesty, that a Patriotic Fund be formed for the relief of the widows and orphans of soldiers, sailors, and marines killed in action, or dying from other casualties when employed on services connected with the present war." Mr. R. C. Bevan (banker) seconded the resolution.—The resolutions were carried with acclamation, and a committee was appointed to carry them into effect.—As much as £16,000 was announced by the Lord Mayor as already subscribed—principally by the merchants and bankers of the city.

The Court continued at Windsor Castle.—The band of the French Imperial Regiment of Guides had been at the castle, and played before the Queen and Prince, and the whole of the Royal family, on the East Terrace. Captain Baron Verdiere, capitaine d'etat-major, and Baron Videl, an officer of the Guides, after dining with the Royal circle, slept at the castle as the guests of her Majesty. The French officers were shown over the State apartments, and afterward visited the infantry and cavalry barracks, and rode through the great Park. After lunching at the cavalry barracks, they proceeded at once to the castle, and afterward returned to London by the Southwestern Railway.

The Russian prisioners, taken in the war, are at Lewes, in Sussex. It is stated that the Duke of Devonshire had kindly sent them £250, and that the Czar had forwarded £1,000 to the officers who are on parole in that locality.

A dinner to Captain M'Clure, the discoverer of the Northwest passage, was given at Hastings by the inhabitants, among whom the gallant captain has taken up his residence.

It is stated that the Red Lodge, Park-row, Bristol, has been purchased by Lady Byron, the widow of the deceased poet, and by her munificently placed at the disposal of Miss Carpenter for the purpose of the reformatory schools established by that excellent lady.

Letters had been received from William Smith O'Brien, Esq., who had arrived at Malta, overland from India. The eldest son of William Smith O'Brien, Esq., left on Tuesday for Dublin, to enter at Trinity College. This young gentleman highly distinguished himself in the preparatory course at St. Columba's.

The First of November, in the metropolis, had been ushered in with a thick London fog.

The mortality of the metropolis had nearly fallen to an average; the deaths the week preceding the last steamer were 1,228. Of these the deaths from cholera were sixty-six; thirty of which occurred on the south side of the Thames. The births that week were 1,447. The temperature was, on the average, 3.1 deg. below the average. Wind, S.W.; 0.62 in. rain on Tuesday and Wednesday.

France.—Miss Nightingale and her staff of nurses had embarked at Marseilles, in the *Vectis*, for Malta and Constantinople. They were everywhere received with demonstrations of sympathy and respect. The *Semaphore* of Marseilles pays them the following compliment:—"Miss Nightingale possesses all that could render existence happy and brilliant. Young, handsome, and wealthy, she has chosen a life of abnegation and self-denial, and, after having presided over one of those institutions in London, of which the idea was suggested by a true spirit of Christianity, her feelings of charity still more excited by the details of the sufferings of the sick and wounded soldiers in the hospital of Scutari, she has chosen as a new sphere of action a place where glory is purchased by the severest privation. Nothing could deter her, and at this moment the *Vectis* is conveying her to the East. She and her companions will find there their field of battle in the hospital wards and ambulances, where their sex so well qualifies them to fill a dangerous though heroic position. Captain Powell, the commander of the *Vectis*, received these ladies with perfect courtesy, and the officers and crew vied with each other in their attention in conducting them to the places reserved for them with all the respect due to their sex and their affecting mission."

The American Minister to Spain.—Mr. Soule having, by his rash and officious conduct, not only in Spain, where he had an official position, but in France where he had not, excited the suspicion of the French Government, he was prevented passing through that country, on his return to Madrid. It is stated that while Mr. Soule was in Paris his house was the centre of attraction for the political refugees in that capital. This awakened the nervous anxiety of the government. Some connection was naturally imagined to exist between ex-Consul Sanders and Minister Soule, and the result was a determination that Mr. Soule should not be permitted to reside in France, or even to travel through its territory. Mr. Mason, our Minister at Paris, remonstrated, but it was of no avail. At length, through the intervention, it is understood, of the English Government, the prohibition is withdrawn, and he is permitted to pass through France. It is stated in letters from England that its government interposed as a conciliator to prevent any unkind feelings between the United States and France. The reply anticipated was, that the act of the French Government was entirely personal to Mr. Soule, was *based upon his conduct in France*, being in no manner directed to his official character, and not intended as a mark of disrespect to our government. In case of such an answer, Mr. Mason, who would otherwise have retired to London, there to await instructions from Washington, would have remained quietly at his post, and Mr. Soule would have been obliged to proceed from London to Cadiz and thence to Madrid, and the *San Jacinto* steamer, lying at Portsmouth, was to have been employed for this purpose. It is expected that Mr. Soule will be recalled, he having made himself obnoxious to three at least of the Monarchies of Europe, with which we are in friendly alliance.

Prussia.—The Prussian Cabinet has disclaimed all identity with the refusal of the four points by Russia, and declares that they have the moral support of Prussia. This the King of Prussia was willing to declare in the protocols of the Conference of Vienna, if it should meet again, provided it should be clearly understood that Prussia did not recognize any obligation on her part to join the other Powers in any attempt to compel Russia to accept them.

Spain.—The Madrid *Clamor Publico* of the 28th October says: "France, like England, and in accord with her, is to send a strong squadron to Cuba to protect it, if necessary, from any attack on the part of the United States. Negotiations were on foot for a Customs' union between Spain and Portugal. This implies a reduction of the Spanish tariff. Cholera was raging fearfully at Corunna."

The War.—The last accounts inform us of the continued siege of Sebastopol, which, as late as the 26th of October, had not fallen, though the operations of the allies were telling upon it with terrible effect. Lord Stratford de Redcliffe, the British Ambassador at Constantinople, thus writes to the *Times* office in London, under date 28th of October:—"The captain of the English steam transport which left Balaklava on the evening of the 26th, confirms, in a great part, the information brought this morning by a French ship, and transmitted immediately to London, via. Marseilles. It appears that the Russians attacked the forts in the vicinity of Balaklava on the 25th. Their numbers are supposed to have been about 30,000 men. The attack was unexpected. The Cossacks preceded the infantry. To resist these, at first there were Ottoman and Scotch troops. The Turks gave way, and even spiked the guns, which, seized by the Russians, were turned against them. The Scotch, on the contrary, remained firm in their position. Other forces arrived, and the Russians were obliged to yield the ground, remaining, nevertheless, masters of two forts, from which they fired upon our troops. Three regiments of English Light Cavalry, exposed to the cross-fire of the Russian batteries, suffered immensely. The French took part in the affair with admirable bravery. On the next day their position was attacked by a body of 8,000 Russians, as well from the town as from that of Balaklava. They repulsed the enemy with great slaughter. The loss of the Russians must have been very great. It is affirmed that the fire of the batteries of the town had much slackened, and according to the report of wounded officers, some of whom have arrived at Buyukdere, the belief continued that Sebastopol would be soon in the hands of the allies. This is merely what has been gathered on the spot, from several persons who were eye-witnesses of what took place." There were accounts a day later direct from Sebastopol—as late as the 27th—at which time the siege continued to be prosecuted with vigour, and with every prospect of the fall of the place. The rumored capture of Lord Dunkillin, son of the Earl of Clanricarde, is contradicted. We learn from the Danubian Principalities, that in consequence of the movement on the Sereth by Sadyk Pacha, Prince Gortschakoff had given orders to the Russian troops who had not yet passed the Dneister to make a retrograde movement and take up a position on the Pruth and the Danube. Achmet Pacha received orders to join Sadyk Pacha with 10,000 men, while Iskender Bey was to penetrate into the Dobrudscha. The British fleet was still in the Baltic. The *Duke of Wellington*, with ten other liners and three paddle steamers, were anchored at Kiel, waiting events and orders. Captain Watson, in the *Imperieuse*, and a squadron were still in the Gulf.

Three days later accounts state, that though Sebastopol had not actually fallen, yet that its capture was nearly effected, and that the town itself was a mass of ruins. The last slaughter had been dreadful.

Victory and Reward.—"A decent country woman," said an English divine, "came to me one market day, and begged to speak with me. She told me, with an air of secrecy, that her husband behaved unkindly to her, and that knowing me to be a wise man, I could tell her what would cure him. 'The remedy is simple,' said I; 'always treat your husband with a smile.' The woman thanked me, dropped a courtesy and went away. A few months after she came again, bringing a couple of fine fowls. She told me with great satisfaction that I had cured her husband; and she begged my acceptance of the fowls in return. That was at once the victory of love, and the reward of patience."

Interesting Incident on the Field of Battle.—A correspondent of the London *Record* relates the following interesting incident at Alma:—"When the Light Division was on its march to the Alma River, and about an hour before the time when the troops came within long range of the enemy's guns, a request was made by the chaplains of the division that a short pause might be allowed for the purpose of offering up prayer to God. Sir G. Brown having consented, the regiments halted, and a three-sided square was formed. The chaplains then united in a solemn but simple prayer, and, from the quietness and attention exhibited in the ranks, doubtless this prayer was joined in by many who stood silent. The time spent in this service was only eight minutes, but at its conclusion there were evident tokens of the spirit in which such an acknowledgment of God's sovereignty and reliance upon His mercy in a righteous cause had been regarded by the men. A public prayer on an occasion of this sort is, I believe, unprecedented in the history of modern warfare, and it cannot but be recognized as doubly important on this occasion, when occurring in that division of the army which suffered most severely in the subsequent encounter."

Prudent Precaution.—The Peninsular and Oriental Steam Navigation Company, have issued a special circular, ordering that—(taking warning by the recent deplorable loss of the *Arctic*)—when the weather sets in thick, so that objects cannot be distinguished,—say a quarter of a mile distant—the ships of P. and O. Co.—shall be slowed to half speed; or, if the fog becomes more dense, the speed is to be further reduced, or wholy stopped; and the steam-whistles are to be sounded during the continuance of the fog. The dimunition of speed, and the sounding of the whistle are to be entered in the log-book. Any deviation from these orders will be punished by dismissal of the officers of the ships.

CLERICAL CHANGES.

The Rev. Henry E. Duncan has resigned the Rectorship of the Church of the Holy Innocents, West Point, and accepted a unanimous call to the Rectorship of St. Anna's Church, Fishkill Landing, P. O., Matteawan, Dutchess County, N. Y.

The Rev. John Rowland requests that all letters and papers be addressed to him at New Orleans, until further notice.

The address of the Rev. Liberty A. Barrows, for the last six months has been, Waddington, St. Lawrence County, New York. All letters and papers intended for him, please address to the above-named place.

NOTICES.

The Lord Bishop of Montreal will preach on Sunday morning next, in Grace Church; and on Sunday evening at St. Paul's Chapel, at half-past seven o'clock.

Free Church of the Good Shepherd, East Broadway, near Market-street. Service on Sundays at 10½ and 3 o'clock. Rev. R. Hoyt, Missionary.

The season is now pressing very sorely upon the destitute. Christians wishing to dispense of their abundance to such as are ready to perish, will find willing and faithful almoners of their bounty in all the Church Missionaries of our city.

R. Hoyt, 2 Little Water-street, Five Points; or, at Stanford and Swords, 637 Broadway.

The Association for the Relief of Respectable Aged Indigent Females will hold their forty-first anniversary in the Chapel of their Asylum in East 20th street, between 2nd and 3d avenues, on Tuesday the 28th instant, at 12 o'clock; when the report for the past year will be presented, and an address will be delivered.

The friends of this charity are respectfully invited to attend. Subscriptions become due on that day.

Nov. 20th, 1854.

☞ It is intended, we understand, that St. Michael's Church, Bloomingdale, is to be consecrated by the Provisional Bishop on Saturday, 25th inst. Service to commence at 10½ o'clock, A.M.

New York Bible Society.—The annual meeting of the New York Bible Society, auxiliary to the American Bible Society, will take place on Monday evening next, November 27th, in the Presbyterian Church on Fifth Avenue, corner of 19th street (Rev. Dr. Alexander's). Addresses may be expected from Rev. Nathaniel Hewitt, D.D., of Bridgeport, Conn., Hon. George P Marsh, of Burlington, Vt., and John Thompson, Esq., of Poughkeepsie, N.Y.

Service to commence at half-past seven o'clock, P.M.

E. M. KINGSLEY, President.

J. C. Holden, Recording Secretary.

New York, Nov. 22, 1854.

Ladies' Fair.—The ladies of Grace Miss. Church, Williamsburgh propose holding a Fair, for the sale of useful and fancy articles, in Christmas week, to aid in the erection of a church for the accommodation of a destitute population of poor in the third ward. The church has been commenced, and further assistance to carry on the work is greatly needed. Any suitable garments for children, useful or fancy articles for ladies or gentlemen, books or toys, which may be sent to aid this enterprise, will be most thankfully received.

N.B.—Packages may be left with Messrs. Stanford & Swords, 637 Broadway, and W. N. Seymour & Co., 4 Chatham-square, New York; and with Messrs. A. D. Mathews, 92 Myrtle-avenue, or Robert Petit, 147 Fulton-street, Brooklyn; or, forwarded to the Rev. Alvah Guion, 240 South First-street, Williamsburgh. nov 25-5t

Free Church of the Holy Martyrs.—The Poor.—If those whom God has blessed with means could realize some of the scenes which the Missionary is hourly called upon to visit, they would require no more to encourage them to give of their abundance. Never in his long experience has he fallen in with more suffering than at the present. Shall his appeal in behalf of the poor be unheeded? He feels it will not.

Donations may be left with S. & S., 637 Broadway; or with JAMES MILLETT, 308 Broome-street.

BROOKLYN YOUNG MEN'S CHRISTIAN ASSOCIATION.—LECTURES 1854–5; at the Packer Institute, Joralemon street.—The remaining lectures of the First Course will be given as follows, viz.: Thursday, Nov. 23d, Right Rev. Alonzo Potter, D.D., of Philadelphia. Subject—"The Philosophy of Expediency."

Monday, Dec. 4th, Rev. Alex. H. Vinton, D.D., of Boston.

Lectures to commence at 7½ o'clock.

The second course will be given during the month of December by Edward Hitchcock, D.D., LL.D., of Amherst College, on the Religious Bearing of Geology,—as follows, viz.:—

Thursday, Dec. 7th—"Principles of Inorganic Geology bearing upon Religion."

Thursday, Dec. 14th—"Principles of Organic Geology bearing upon Religion."

Thursday, Dec. 21st—Illustrations of Natural Religion from Geology."

Wednesday, Dec. 27th—"Illustrations of Revealed Religion from Geology."

The first two Lectures are, in part, a brief elucidation of the principles of Geology, illustrated by the use of numerous drawings.

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LITERATURE.

Lectures on the Evidences of Christianity, delivered in Philadelphia, by Clergymen of the Protestant Episcopal Church, in the Fall and Winter of 1853–4, with an Introductory Essay by ALONZO POTTER, D.D., LL.D. E. H. Butler & Co.

THE course of lectures, of which this is a collection in print, was projected last year by Bishop POTTER, of Pennsylvania, in conjunction with the Rev. Dr. MORTON and the Rev. Dr. STEVENS, both holding official positions in the administration of the diocese. The object proposed was a distinct encounter with each of the prevalent phases of the infidelity of the day; and for this purpose the subject was classified under the heads of the Philosophy of Religion; Philosophical Scepticism, (Historical, Critical), Pantheistic Idealism; Materialism (Life, Soul); Spiritualism; Socialism; Relation of the Objective and Subjective Factor in Revelation; Inspiration; Natural and Revealed Religion; Fatalistic Tendency of Modern Science; Revelation confronted with Ethnology, Astronomy, Archæology, Philology, and Geology; Historical Evidences of Christianity (Character and Value); Internal Evidences of Christianity: Theory of Prophecy (Structure, Use, Inspiration); Theory of Miracles and of Development, as illustrated by NEWMAN and SCHAFF. A comprehensive survey, truly, of the elements of dissent; forming no unsatisfactory index to much of the history of opinion of the present era. That the work was not entered upon without due consideration may be gathered from the full, judicious, and highly discriminating introduction prefixed to the present publication by Bishop POTTER, whose knowledge of metaphysical enquiries has been turned to a beneficent practical account. The distribution of the work was carried out with effect. A number of Bishops and Presbyters of the Church, well chosen for the purpose, engaged in the plan, and the several lectures were delivered on Sunday evenings in the churches of Philadelphia. The result was, in the language of Bishop POTTER to his diocese, "to exalt the estimation in which our clergy are held for learning and mental power, and to demonstrate how utterly disproportioned are the arrogant pretensions of speculative unbelief to its actual resources."

We can but barely glance at the parts assigned, and the line of argument taken; but we trust to exhibit enough of the work to lead the readers of *The Churchman* to its study, and the full and cordial support of the plan, which admits of still further extension and elucidation. Indeed, we do not see why a series of philosophical discourses of this character, meeting speculative and practical needs, bringing before the public the best minds of the Church, might not be profitably introduced once and again, among the too miscellaneous lectures of our large cities and towns. They should be intrusted only to the most matured intellects, with the power of conveying their instructions with force and clearness, since there is nothing in religion itself to render muddled metaphysics or dislocated science of value to any enquirer. Would that the topics could always be instrusted to as competent hands as those of the leader of this enterprize, the Bishop of Pennsylvania. In his prefatory lecture he analyzes with great skill and subtlety the prevalent natural forms of skepticism in their absolute or relative condition, as he separates them; the former referring to a pure Pyrrhonism, or general doubt of the foundations of all speculation; while the latter may take any appearance which the partial reception of truth may generate in its misapplication. He thus brings the predominant modes of error to "the three grand systems—Dogmatism, Mysticism, and Skepticism—which have unfolded themselves wherever philosophy was correctly studied; these three representing as many grand elements in the constitution of the human mind, each of which has its legitimate sphere and office: there being a disposition to believe, which, pushed to excess is, in common life, credulity; in philosophy, mysticism,—and also a critical or logical understanding, which would scrutinize the grounds and reasons of our belief, and which, pushed beyond its appropriate province, may land us, as believers, in Rationalism; as unbelievers, in universal skepticism." And he adds that "it is the work of the sober and large-minded thinker, so to combine these elements in the construction of scientific systems, that those systems shall be free alike from blind credulity, presumptuous rationalism, and captious skepticism; and that thus only can a plan for each of these principles be vindicated in our philosophy and theology, and a final reconciliation between Faith and Reason, established through the agency of a legitimate criticism." There is a candid spirit in the pursuit of these enquiries, which must commend itself to the unprejudiced mind. The natural history, as it were of doubt, is laid bare, with every allowance for honest intentions; and then the loose threads of skepticism are gathered up, at the will of the writer, into the seamless garment of Christian belief. This classification is certainly broad enough to cover most cases:—

> Wherever a positive system of Religion—whether Christian, Pagan, or Mahommedan—exists and gradually shapes itself into a dogmatic or systematic form, there the innate tendencies of the human mind to critical inquiry will develop a certain amount of objection and unbelief. If the system as held by its disciples is intolerant of dissent, the scepticism will be concealed; but in the degrading necessity which compels silence, it often finds a reason for increased strength and virulence. We hardly read of such a thing as avowed religious scepticism in Christendom during the Middle Ages; and yet we know enough of the activity of the human mind in speculative inquiries during a part of that time, and we hear enough now of Italian and Spanish Ecclesiastics who are Deists or Atheists at heart, to be assured that it existed even then in no scanty measure. When the Revival of Letters and the Reformation of the 16th Century had given back intellectual freedom to the Christians of Europe, the open avowal of doubts in respect to Religion was to be expected. The Scholastic Philosophy had accepted without question certain first principles in religion, on the simple *dictum* of the Church. When the authority of that *dictum* came to be rejected, many minds would reject at the same time most of the beliefs which it enjoined. Others reach religious scepticism at all periods, by the abuse of Metaphysical Speculations. Others embrace it as a recoil from some narrow system of theology, which, in its unrelenting austerity, ignores some of the noblest powers and gentlest instincts of our nature. Others abjure all forms of Christianity, because Christianity becomes associated in their minds with the ferocious intolerance with which those who profess special zeal for Christ or his Church, trample down all freedom of worship or thought. Others again become disgusted with the endless schisms, debates, and oppositions of those who profess a religion of peace and good-will; and others, as before the French Revolution, reject the reigning faith in consequence of the immorality of the clergy.—General licentiousness of manners, also, naturally favours infidelity, because men steeped in immorality feel that they need it as a shelter against the misgivings and protests of conscience, which otherwise would poison their pleasures. To conclude, we must remember that a large portion of the religious unbelief of any one time or place is inherited from the past. This is the case with the French infidelity of our day, which is but a sad legacy from a former generation—the result, for the most part, of early prejudices and associations. Whoever travels for a few hours with a Frenchman, who represents the average opinion and feeling of France, will see that the nation at large have hardly heard of Christianity, except as a superstition which merits consideration only from priests and women.

The sequel of the passage shows, in the very calmness of its measurement of the foe, confidence in the final safety of Christianity. There are few who would grapple thus boldly with the subject, or who can more resolutely "out of this nettle danger pluck this flower with safety:"—

> We see, then, why it is that religious scepticism holds a place in the Literature of Christian nations, since the 16th century, altogether more prominent than before. We also see why in Protestant countries, practicing the toleration which their principles compel them to profess, infidelity declares itself much more frankly and openly than in countries where intolerance is held to be a duty. There is little doubt that the last two centuries have given birth, in England and in this country, to more anti-Christian Literature, than had appeared in all Christendom previously for thrice that time. It is hardly to be regretted. An open is better than a secret enemy; a foe without the citadel is to be preferred to a traitor within it. Christianity always gains ultimately from a direct assault on the ground of evidence and argument.—Her disciples then tax their energies and resources. Investigation serves the double purpose of re-assuring her friends and disheartening her foes, for it discloses her own abounding resources, and the inherent weakness of every weapon which has, thus far, been formed against her. What our faith has most to dread, is a disguised unbelief which deals in honeyed phrases, and affects, in the name of reason, to patronise the Bible. Her next most deadly enemy is an insidious immorality, which creeps in under the dishonoured names of thrift and enterprise. Industry is to be honoured; a far-reaching and frugal enterprise is to be held in reverence; but, alas! for a land which is making haste to be rich; which, in its insatiate greed, invokes the sacred names of patriotism and religion; which must and will have money, not so much to hoard as to spend; and which, that it may compass its ends, carries votes, principles, and even faith in God, to the shambles!
>
> Thus far there is much to inspire hope. Those countries in which there is the most of avowed unbelief are the very countries in which there is most of earnest and practical religious faith.—But there is enough always, in the best state of Christian society, to warrant solicitude and to excite to increased effort. In this land our faith is assailed within the Church by scepticism on one side, by dogmatism and mysticism on the other. It is also assailed still more by a sordid and earthly spirit which professes to despise enthusiasm and casts contempt on the heroic virtues. Beyond the great congregation of "those who profess and call themselves Christians," there are some who think that they honour Natural Science by casting dishonour on revealed religion. Others have brought from transatlantic countries the worst elements of a ferocious impiety, and openly profess neither to fear God nor to regard man. There are those, again, who, in their sublimated dreams of man's destiny, and in their too exalted conceptions of man's rights, think little of our duties and responsibilities, and make altogether too light of the deep foundation which has been laid in man's soul for an active, all-pervading religious faith.—And, finally, there are many who, in their philosophic theories, start from conceptions of the human mind and its capabilities, which necessarily involve self-idolatry and the rejection of all authoritative teaching from any objective source.

There is much matter thus expressed in few words, and we may refer to the passage for a full explanation of the purposes of this book. We are glad to meet the same pen again in subsequent pages in the discussion of the alleged "Immutability of Natural Laws," in which the topic of Miracles is incidentally handled with great eloquence. This matter is further discussed by the Rev. CHARLES MASON, who meets some of the prevalent forms of infidelity of THEODORE PARKER and others.

At the outset of this volume the positions of Dr. POTTER are well seconded by what may be taken as a second introduction, the paper by the Rev. ABRAHAM N. LITTLEJOHN, of St. Paul's church, New Haven, on *the Philosophy of Religion*, where the writer by no means loses himself among the tempting varieties of the topic. He holds himself to the task of "so unfolding and exhibiting the structure and powers of religion as to elucidate its fitness to the end for which it claims to work." It is a discourse sound in thought, and fresh and vigorous in expression. We take a paragraph from it on the power of Christianity, in retaining its hold upon the world.

> Who can resist the conclusion to which so many other considerations point, when he sees every other mode of culture—every other plan for elevating our race—sharing the vicissitudes of mankind, decaying as they decay, and dying as they die: while he sees this system of faith and discipline perpetually renewing its youth, and with it the youth of the race, amid the ruins of nations and the ashes of buried civilizations—dealing with change in all its shapes and issues, itself unchanged—mating with earthly corruption, itself without soil or blemish—feeding our wasted arteries with life, itself unexhausted—kindling on the graves of empire the flame of a personal immortality, and stamping the symbols of hope on human despair as it crawls away from battle-fields and scenes of prostrate liberty and vanquished knowledge—we say who that sees this (and to see it we have only to look about us), can resist the conclusion that it was the Ruler of heaven and earth, and He only, that wove the sinews and knit the joints of such a scheme of faith and discipline? If He did not, then let it be told who did. Let the inferior intelligence, the lower force, be named, that has so arched the ages with glory, and spread over human graves, and toils, and woes, such a bow of promise. Let the builder of such a structure come forth and take the crown, and accept the love and adoration of uncounted millions of beneficiaries.

The Rev. EDWIN HARWOOD brings us back to a subject handled in the Introduction—*Philosophical Scepticism*—in which he traces the disease to the heart, where doubtless it may be generally found as the great promoter of the voluntarily perverted intellect.

Dr. HOWE, of Philadelphia, treats of the *Physical Theory of Development*, meeting its materialism by moral and rational considerations—for example that—

> Man's soul requires to be conscious of subjection in all that concerns him, and the globe on which he lives, to a present, superintending, and controlling mind. Think you that all the tribes of our race would have been found offering sacrifices and worship to the great unknown God, if the unsophisticated mind could conceive of Him, as enthroned in the deepest recesses of a past eternity, and then and there having given to the material universe the one and only impulse it should ever receive from His omnipotent hand? * * * It is essential to our condition, aye, to our moral instincts, that we regard our successive experiences in life, our supplies and our deficiencies, our sorrows and our joys, as attributable to the ruling hand and intelligent disposal of a superior, personal power. We should neither obey nor feel the impulse to offer prayer, nor the least restraint of moral accountability, of which men in all conditions show some living traces, if the God demanded by the religious element in our hearts were not a God of providence. And the materialist, who conceives of the universe as so consummate and nicely-adjusted a piece of mechanism, in which no want can exist that provident nature with plastic grace of adaptation will not rush to supply, is the last man who should leave this fearful gap, this yawning hiatus, in the mutual fitness of things unprovided for!

And, among other points, the transfer of Deity by the system, from a cause to an event:—

> Now, if such a law of progression has been at work through the dim ages of the past, what rational objection can be made to the presumption that it is still, and will be, operative, until perfection shall be the issue? And perfection is another name for God. Thus we have the strange spectacle of a school of philosophers, who have practically superseded the Deity, by maintaining that matter is inherently possessed of all his powers—suggesting to a mind which, from their theory of the past, dares to look forward and anticipate the future, that, although the Infinite did not make the world, the world will at length make him. My lips revolt at giving utterance to a sentiment so preposterous, so closely bordering on the profane! But it is best for us, when contemplating a system so insidious as this modern scheme of materialism, to look it full in the face, and to mark its most odious lineaments.

The weakness of other "Vestiges" of this exploded theory is as directly exhibited. This is followed by a survey of Bishop ATKINSON of the later Romish theory of NEWMAN, and others of *Ecclesiastical Development*, which is readily shown to be a weak subterfuge for the violated laws or pretensions of Papal unity and infallibility. It is thus fastened on Rome:—

> The Church of Rome then stands before Christendom committed to this theory of development, first by its silence, next by its action. A man of note comes bending before it, acknowledges it as his sovereign, and brings in his hand this book as an offering, and asks to be corrected if he has erred in anything there taught. He receives no answer, but an applausive, cordial welcome. This is surely an acknowledgment that his teaching deserves no censure. But it does not rest there. This teaching is caught up and re-echoed by priest and prelate, from the pulpit and from the press, in various countries and in different languages. The doctrine, then, has ceased to be merely tolerated, it has become authoritative; it is already half established, and its history will in time furnish another instance of the very process of which itself is the proffered solution, the process by which an opinion grows and hardens into an article of faith. Indeed, while this is a result which Romanists do not seem to deprecate, it is one which they probably could not avoid. They seem shut up by an inexorable logical necessity to this doctrine of development. It may be an unsafe harbour, but it is the only one in which they can now anchor. For, at this day, it does not seem possible for audacity itself to be so unblushing as to maintain that Roman doctrine and primitive doctrine are precisely one and the same; that the supremacy of the Pope is understood now as it was by St. Polycarp, St. Hippolytus, and St. Cyprian; and that the confessed deification of the Virgin, as it is in our age, was a familiar and welcome thought to Epiphanius and Irenæus.

A distinction to be kept in sight is thus spoken of:—

> True progress in Christian doctrine is found in a more perfect apprehension of what already exists; development is an *addition* of what did not heretofore exist as *revealed* truth: as a new tier of stones is laid on a temple, as a fungus grows on an oak, or as alloy is poured on the fine gold. The subjective growth in Christian doctrine, on the part of the Church, is not only lawful, but desirable, and, indeed, inevitable. Individual Christians, as they grow in grace and in experience, grow of necessity, likewise, in knowledge, not because more truth is given them, but because more is received by them. The human mind, applied to Holy Scripture, is like a cup dropped into the ocean—it draws up more or less according to its own measure, hindered by no limit on the part of a reservoir which is itself unlimited. So the collective mind of the Church goes on to learn from age to age.

Dr. FULLER, of Andover, Massachusetts, in the very midst of the old Puritanism traces back the *Rationalistic Development*, a source of so much difficulty to the old churches of New England, to the teaching of Father JOHN ROBINSON himself, in whose farewell address in Holland, so much vaunted as proof of ecclesiastical independence, he finds these fourteen principles or prolific seeds of individual heresy:—

> 1. The written word of God contains truths concealed beneath the historical and grammatical sense.
> 2. In its literal sense, the written word of God is not perfect.
> 3. Revelation has not yet ceased.
> 4. Ministers of certain churches are now the recipients of Divine revelation.
> 5. Additional truths will be revealed.
> 6. The revelations of light from the written word of God are gradual.
> 7. Every minister is the judge of the revelation he receives.
> 8. His judgment is infallible.
> 9. The Christian religion is progressive, by means of the gift of new knowledge, from the Spirit of the Lord.
> 10. Every Christian person is bound to admit the truth of these nine assumptions.
> 11. All supplementary revelations he is likewise readily to welcome and implicitly believe.
> 12. Their reception and belief will greatly improve his spiritual condition.
> 13. By neglecting and disobeying them he will suffer a grievous loss.
> 14. Their rejection is a legitimate cause of grief and lamentation in every child of God.
>
> In deference, then, to the unerring voice of history, we are in sorrow compelled to believe, that the theology originally brought to Massachusetts, and there fostered in subsequent years, contained a deep infusion of Rationalism, and that this embodied and cherished leaven diffused itself, sometimes silently, sometimes loudly, until the mass of the popular mind has been largely infected with the wasting heresies of Arianism and Pelagianism, Swedenborgianism, and Humanitarianism, Transcendentalism, and Pantheism, which, alas! have not yet finished their frightful work of infidelity and spiritual death.

The refutation of the theory Dr. FULLER finds in its "assumption of boundless capacity in the human soul, and the assumption of imperfection in the Gospel revelation."

The Rev. Dr. KERFOOT, of St. James' College, treats of the *Inspiration of the Holy Scriptures*, with reference to its diminution or expansion in the so-called philosophical theories of the day. The most general of them is thus handled, that which regards—

> Inspiration as *a kind of genius*. Man's intuitions, not God's communications, are the beginnings of religious as of all other truths. Any man might be thus specially inspired were his moral nature duly elevated; and he might be a prophet, too, if his circumstances were such as to call forth the truth from within him: that is, Inspiration is, after all, only *genius turned God-ward*.—Poetry, philosophy, science, and art are of the same parentage as what *we call* Revelation. Whatever their differences, they do not differ in their *origin and nature*.
>
> Now, this is, I believe, a fair statement of this—not new—but resuscitated philosophy of Inspiration in its most favourable form. That it always sinks rapidly and surely into the most utter unbelief, is itself a strong proof of its falsity. But to consider it in this least objectionable form:
>
> All error has some truth to begin with. So in this case, the philosophy of man's nature is, as has been already conceded—on the whole, the right one. The evil begins in the erroneous application of that philosophy to religion. For we, too, believe that to man's spirit are directly addressed many of the high truths of Revelation; that he must conceive and believe much that he cannot explain or comprehend; that moral purity clears the spiritual vision; that nothing really repugnant to a man's spirit *can* be believed by him; that practical, saving religion *is a holy life within*, and not merely a sound creed or code of laws without; and that all men have naturally a capacity to see religious truth when made really present to them.
>
> The error is in making this to be the *whole* history of religious Truths and of Revelation. Clearly it is not so.

This slight introduction will prepare the reader for the subtle reasoning which follows.

We have then a discourse from Dr. BUTLER, of Washington, on the *Analogies between* GOD'S *World and Word* which pursues some of the usual points of the subject. This is suceeeded by the Rev. CHARLES MINNEGERODE, *on the Relation of the Objective and Subjective Factors in Revelation*, a title which may deter many readers from its perusal, but which they will find resolves itself, when the unaccustomed technicalities are got through with into an able and eloquent exposition of Christian Truth.

Bishop BURGESS gives more prominence than many persons would assign to *Modern Necromancy*, while he refutes its pretensions to any "argument against the Gospel." He considers the whole brood of alleged mesmerical phenomena, spirit rappings, &c., "what in popular language is called spiritualism," severally in the lights of mere impostures, "a supposition which he holds it quite impossible to maintain," as simple delusions, as the operation of unappreciated natural laws, as direct demonic agency, and as the actual visitation of departed spirits. In each of these cases, allowing all that may be claimed for the truth of the pretension, he finds Revelation unassailable.

Dr. VINTON, of Brooklyn, discusses *Socialism* and finds in the Church the highest development of the real interest at stake in its Christian Brotherhood. He looks upon "the social experiments of every sort, that, in our age are venturing to form Brotherhoods, as the voices of nature, and the voice of GOD protesting against the Church, "and considers that the time has come" to look after men's bodies as well as souls—to deal with man's nature as GOD made it—to imitate the SAVIOUR in curing distempers, and healing diseases, and giving liberty to the captive, and visiting the prison houses of them that are bound."

Dr. A. H. VINTON, of Boston, discourses on *Science and Revelation*, shows the pretensions of the former to be weakened by its inconsistencies and uncertainties; and that in its best tribute to Christianity it must fall short of the moral power, "not the cold glitter of mere intelligence, but the living sunlight, whose light is warmth," exercised by Revelation.

Bishop HOPKINS selected the *Historical Evidences of Christianity* for his subject. He considers with his accustomed ability in grouping particulars under general deductions, the facts of Jewish history, the foundation of the Church in the new dispensation, its agency as opposed to classic heathenism in the moral elevation of the world, and especially its restoration of woman, "to her true place of dignity and importance in the social system of the world.

The volume closes with a discourse by Dr. BEDELL, of New York, on the *Internal Evidences of Christianity*, in its adaption to the moral and spiritual wants of man.

We have thus ran rapidly over the contents of this volume. It involves points of theological and philosophical import and questions of practical conduct, and, on each and all of these topics, while much is ingeniously brought forward, much is of necessity left unsaid. Thus the Ethnological question, in reference to its theological bearings, of the Unity of the Race is not discussed, nor is any thing made of the startling fact of Mormonism, which is something more tangible, as a fact than spiritual manifestations. It is a little singular that the latter subject is omitted in the comprehensive programme, which we have quoted at the commencement of this article. It will soon, however, force itself upon the attention of the community in reference to practical legislation. The topic, too, of the Church in its relation to slavery, might not unreasonably have been included in the practical social category of the day; and also, in its relation to War, in which it is necessary that the Church should have a voice, and exert its power in restraining the world from barbarism.

Maxims of Washington is the title of a volume just prepared by the Rev. Dr. SCHROEDER, and published by the APPLETONS, in which at least as much is made of the correspondence and public papers of the Father of his country, as they will admit of in the way of aphorism and remark, "political, social, moral, and religious." In some cases this parcelling out of sentences is attended by meagre effect; the paragraphs being mere platitudes. Upon the whole, however, the book, while it does great credit to the compiler's industry, does no discredit to his hero's sagacity, though he probably never anticipated figuring in this way after the manner of his friend, FRANKLIN. It would have added to the value of the selections, if a reference had been added to each of the occasions on which it was pronounced. Besides the diligent study of WASHINGTON's own writings, Mr. SCHROEDER has brought together a great number of sentences from the eulogies pronounced upon him in his own day and since. The book is valuable for its illustration of the character of so great and good a man, who cannot be too closely studied, and whose moral character will bear this microscopic examination. Why should Dr. SCHROEDER add to his own name on the title page the description, "a citizen of the United States?" Is there any doubt, as in the case of ULLMAN, of his birth or naturalization, or is it a tribute to the Know Nothing party?

Two volumes of practical religious literature have been published by the APPLETONS, from the pen of the Rev. Dr. OSGOOD, of the Unitarian Church of this city, *The Hearth-Stone; or Thoughts upon Home-Life in our Cities*, and *Mile-Stones in our Life-Journey*. The former is in a fourth edition. Both may be read with pleasure for their thoughtful, meditative strain, marked by a gentle melancholy and spiritualism. There is a devotional spirit in these essays, mingled with an unaffected, imaginative sympathy for the every-day welfare of life, which is a great relief to the arid philosophiers and meagre conventionalisms of the times.

TICKNOR & FIELDS have published, among other valuable works, recently, a new edition of HAWTHORNE's *Mosses from an Old Manse*, one of the choicest collections of his "Twice Told Tales"—full of quaint spiritual wonder with a strange hold upon real life. It is uniform with the same publishers' edition of his writings.

A new volume, *Illustrations of Genius, in some of its relations to Culture and Society*, is by HENRY GILES, the lecturer. The essays on CERVANTES WORDSWORTH, *Public Opinion*, &c., have been previously tested by his audiences, and will invite equal attention from the reader by their unfailing point and animation. We have also from this house a new edition, revised and enlarged, of the work of SAMUEL BAILEY, the *Essays on the Formation and Publication of Opinions*.

Webster and his Master-Pieces (MILLER, ORTON & MULLIGAN) is the title of two volumes prepared by the Rev. B. F. TEFFT, the first of which is occupied with a life, the second with a selection from the speeches and writings of the great statesman. The memoir is composed from the ordinary materials at hand, which in this case are more than usually copious. Its style is somewhat rhetorical, and made up for effect, the very reverse of the method WEBSTER would have pursued if writing a similar work of another. The collection of the writings ncludes the first Bunker Hill oration, the Dartmouth College Case, the Greek Revolution Speech, &c., arranged rather ostentatiously, as WEBSTER's Master-Piece as a constitutional lawyer—WEBSTER's Master-Piece as a dedicatory oration, as a literary and scientific lecturer, &c.

The NAPOLEON literature seems inexhaustible in interest. Beside the popular handling of the subject in *Harper's Magazine*, and the regular historic appearance of the hero in such works as ALLISON's, we have a review of the original memoirs, &c, of the period. BARRY O'MEARA's "Voice from St. Helena" has been lately reprinted, and we have now a new edition of the *Memoirs of Napoleon, his Court and Family*, by the Duchess D'ABRANTES. Madame JUNOT is by no means the least entertaining of the gossipers about the Imperial Court; her own life shows some strange vicissitudes of fortune with an unhappy close, which interest us in the story of these her more brilliant days, when, as the daughter of Madame PERMON in Paris, and the wife of a favourite general, she was caressed by French society and enjoyed the intimacy of the leading personages of the time. These pleasantly written anecdotes of that animated period are agreeably set forth in the present brace of volumes, with portraits, from the publishers, the Messrs. APPLETON.

STUDY OF GERMAN.—We have received a circular from Professor ADLER, late of the New York University, announcing his intentions to give courses of lessons to private pupils, in the study of German. It offers an excellent opportunity, especially to adults, who may profit by Professor ADLER's extensive knowledge of the literature of other languages than his native German. His German Dictionary and other educational works, speak for his intimacy with that subject; while his English poetical version of the Iphigenia of GOETHE is but one of many indications of his intimacy with other tongues. His card of terms is moderate. His address is, 72 University Place; or, application may be addressed to the bookstore of Messrs. APPLETON & Co., 348 Broadway.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street.

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.
N. B.—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 593 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1–6m

NEW FALL AND WINTER GOODS.—S. & M. E TOWLE & CO., 281 Grand street, having completed their stock of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
FRENCH MERINOS, CASHMERES, LYONESE CLOTHS.
MAGNIFICENT BROCHE AND BROCADE SILKS.
RICH HARLEQUIN AND SALIN PLAID SILKS.
SATIN, OMBRE, AND SOLID STRIPED SILKS.
LYONS VELVET WARRANTED ALL SILK, BLACK AND COLORED.
LADIES' CLOTHS, OF NEW AND DESIRABLE SHADES.
BLACK AND COLORED CLOAK SATINS.
MOURNING DRESS GOODS, BOMBASINS, CANTON CLOTHS, ALPACAS, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m11-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3–1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oot7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11–1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23–tf.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprie

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal street, New York. mar18–1y

SCHOOLS.

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh-avenue, cor. 14th street, will re-open Monday, Sept. 4.
Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.
Churchmen of New York and vicinity are invited to call. sep2–3m
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.
The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.
The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.
The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.
In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.
Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.
French - - - - - $5 per quarter.
Music - - - - - $10 "
Mrs. MARSHALL is permitted to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20–6m

$5.—A GOOD HAND-WRITING POSITIVELY GUARANTEED FOR $5.—Clergymen, Citizens, and Ladies will find it to their interest to make early application to Mr. G. H. BRISTOW, at the private Building, 337 Broadway, immediately opposite Sperry's "Night Clock." Families and Clergymen attended at their homes. Miss R. BRISTOW will receive pupils; also, an Italian and French Master. *No charge made for samples* of Visiting and Address Cards. Instruction given in Church Text, &c. Reference to Rector of "Holy Innocents," and Stanford and Swords. Call soon. oct2?–3m.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30–3m–$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.
Its peculiar advantages are—
1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.
2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.
THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.
The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.
The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.
TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.
The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.
Sessions commence on the first days of May and November.
Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York. S. WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.
For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. sp 1-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
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Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oc7–1y J. W. THOMPSON,
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BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed. au19–6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

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N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
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BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.
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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. jal-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year	$481,042 85		
Interest received during the year	93,234 55		
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd 41,124 35			
For salar's, taxes, postage, exch'ge, 20,204 59			
For commissions to agents 28,161 72			
For physicians' fees 2,464 35			
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†
The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
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J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS. R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No. 385 Broadway, New York.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

NEW LOCATION— FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at *cheapest* rates constantly on hand.
N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York. sep30–1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.
Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.
The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.
Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.
Fillings warranted from 10 to 30 years.
Particular attention to the regulation and proper growth of children's teeth.
The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.
Office open from 8 A M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.
Superior powder for the teeth. 25 cents per box.
Tonic wash for discussed ahd bleeding gums, 25 cents per bottle.
Reference to several thousand people in New York and vicinity.
sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.
All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. mar5–tf

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 163 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.
The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.
J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so.
Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.
All our Bells are warranted in every particular
☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. Swords & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*.
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.
Pamphlets containing full particulars will be furnished, on application at the office of
MESSRS. GWYNNE & CO.,
oct28–3m 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oc28–6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19–1y

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.

Removal!

THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.
REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 575 Broome street,
sep30-3m BENJ. B. LOUTREL 63 West 21st street.

ACKNOWLEDGMENTS.

The Ladies' Benevolent Association of the Church of the Holy Evangelists gratefully acknowledge the following donations:

From H B, $5; from Miss S T, $3; from Mrs T P, a bundle of clothing; from W H B, $2 50; from a friend, a piece of muslin; from J S, $5; from a friend, a bundle of clothing.

The poor are more distressed than usual this winter, on account of the high prices of provisions and fuel, and greatly need the abundant charities of the benevolent.

Any further donations, either of money, or other articles useful for the poor, will be thankfully received by either of the following officers of the association—

Mrs. B. Evans, 172 Broome street.
Mrs. W. E. Thompson, 83 Cliff-street.
Mrs. J. Studwell, Jun, 65 Eldridge-street.

☞ The Missionary of Grace Church, Williamsburgh, takes pleasure in acknowledging the receipt of $2 from Mrs. M., of Brooklyn, "for the poor in Williamsburgh." This is the first money which has been forwarded to me for the personal relief of the numerous poor, in the midst of whom I have been laboring for the last 18 months. I am surrounded with suffering and want, which is most pressing in the Winter; and it grieves me to say that most of the applicants we are compelled to turn away empty. Further charities will be most thankfully received, and may be sent to me by mail, or left with Stanford & Swords, 637 Broadway, N.Y.

ALVAH GUION, Missionary.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums since 12th September last:

Collection St. Michael's, N. Y., $14 13; Mrs. E. Giles, 1852, '53, '54, $15; F. S. Winston, do, $4; J W Alsop, do., $10; Gen. J. W. Webb, 3 years, $6; collection at St. George's Church, N.Y. (part), $112; L. Morris, an, '53, '54, $10; E. P. Clay, an., '53 and '54, $4; Rev. J. D. Vermilyea, do., $4; A. L. McDonald, do., $4; Clarence G. Mitchell, do., $4; G. B. Ironside, do., $10; Mrs. J. Neilson, jun., an., '54, $20; John Nicholson, do., $10; Stillman, Allen & Co., do., $25; E. Young, donation, $5; Oswell Cammann, do, $5; W. W. Thomas, 5 years, $25.

Annual subscriptions, 1854, of $2:—E H Richards, James O Taylor, W Romaine, Henry Fisher, Mrs Henry Fisher, John A Weeks, E Ward, J T B Maxwell, S D Routh, H De B Routh, Mrs D Remson, Henry Rogers, Miss C P Alsop, Wm Barton, T B Satterthwaite, Charles Halsey, H W Ford, John Halsey, W H Popham, W S Popham, Mrs Pierrepont, H L Routh, Chas R A Routh, F R Routh, H G Nichols, John Ogden, Wm Poole, A P Pentz, Wm Halsey, John Rudderow, D Huntington, Robt Hyslop, Henry Trowbridge, F Hazelton, Mrs J C Babcock, Augustus Bleeker,—36, at $2, $72.

Annual subscriptions of $5:—T R McIlwaine, John Wight, John J. Ruckel, F W Tomkins, James W Underhill, Samuel Hopkins, J L Aspinwall, S T Skidmore, H Meigs, jun, Wm Nelson, Mrs W W Parkin, John T Adams, John P Atkinson, A J Pattison, Richard Kippling, J B Cunningham, Edward Haight, A B Sands, J Davenport, H P Marshall, G C T Seamen, F G Foster, Thomas P Cummings, Cornelius Oakley, jun, R D Van Wagenen, J S Aspinwall, F E Siffken, J P Cronkhite, Eugene Dutilh, Henry Chauncey, Cyrus Curtis, Thomas Davison, S D Babcock, A Bininger, Stewart Brown, James M Brown, F W Downer, Captain George Briggs, J Reese, P R Kearney, Dr Edward Delafield, John A King, jun, Wm Van Hook, S Cambrelling, Samuel H Foster, Henry R Bogert, W H Aspinwall, A G Thorp,—48, at $5, $240.

For Sailors' Home:—James O Taylor, $3; Mrs Babcock, $10; S Cambrelling, $50. Total, $662 13.

E. M. DUNCAN, Treasurer,
Nov. 15, 1854. 114 Wall-street.

☞ The undersigned gratefully acknowledges the receipt of the following offerings, viz:—$20 per Rev J Bowden, Rector of St. Matthew's Church, Jersey City, N J; $50 from Robt B Minturn, Esq, New York; $50 from Mrs D M Hoffman, for support of the carpenter of the mission; $50 from Mrs Wm H Aspinwall, for ditto.

J. LLOYD BRECK,
Chippeway Mission House, For the Chippeway Mission.
M. T., 7th Nov., 1854.

The Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the poor:—From a friend, a bundle of clothing; from Henry Rogers, Esq., $15.

He trusts that none will deem him officious for bringing to their notice the very urgent claims of the poor, almost at their own doors. The high price of rent and provisions, want of employment, and in some instances protracted sickness, have rendered indispensable the soothing hand of charity. At no former period, during a long experience, has this season of the year called more forcibly for the THANK-OFFERINGS of those who enjoy the "luxury of doing good."—Who that realizes the source from which his blessings flow, will not esteem it a privilege to comfort the sick and needy, to enliven the hearts of the widow and orphan, to wipe the tear from the sufferer's cheek, and to make glad the habitations of such as know not where to look for succor?

Nov. 14, 1854. LOT JONES, 77 2d Ave.

N.B.—Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 77 2nd Aveune. nov 18-2t.

Advertisements.

NEW YORK HARMONIC SOCIETY.—SECOND GRAND CONCERT this season on Thursday evening, Nov. 30th, 1854, (Thanksgiving Night,) at the church of the Divine Unity, No. 548 Broadway, between Spring and Prince streets, on which occasion they will repeat HAYDN'S BEAUTIFUL CONTATA OF THE SEASONS. The Choir and Orchestra will comprise 300 Performers. Solos sustained by eminent resident talent. Tickets 50 cents—to be obtained at the principal music stores.

DELANCY HOUSE, 729 BROADWAY, CORNER OF WAVERLY PLACE.—This spacious and elegant mansion has been fitted up as a Family Hotel, conducted on the European plan, and challenges comparison with any establishment in the city. The location is unsurpassed, the rooms large and pleasant, all fronting Broadway or Waverly Place, opposite New York Hotel, neatly and tastily furnished, arranged more with a view to comfort than to the elegances which characterize our fashionable hotels, at the same time will please the most fastidious, and need but be seen to ensure an extensive patronage.

Parties can now make a selection of rooms, furnished to their taste, in suits or single; very desirable for families or gentlemen who wish to study economy, as well as to enjoy the retirement of an elegant home.

The travelling community will find this establishment all that is described—quiet, genteel, and emphatically a First Class House. A Restaurant attached, under the supervision of experienced Restaurateurs, with private Dining and Supper Rooms, where every attention will be received by the guests of the House. The proprietor invites his friends and the public to call, with full assurance that it will elicit the commendation of all who patronize this Model House.

nov 25-4t ROSWELL GREEN, Proprietor.

CONCERT FOR THE BENEFIT OF THE EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS, Rev. JAMES MILLETT, Rector.—The friends and patrons of this church and of mission churches generally, are respectfully informed that on Tuesday evening, the 12th December, the members of the Harmonic Society will give a grand Concert of sacred and miscellaneous music for its benefit; on which occasion Mrs EMMA GILLINGHAM BOSTWICK will perform several of her most admired pieces.

Mrs. Bostwick, Mr. George F. Bristow, and the Harmonic Society, have most kindly volunteered their services toward this charity. May we not expect that all true Churchmen will act in the same generous manner.

The Concert will be held in Dr. Chapin's (Church of the Divine Unity), Broadway, between Spring and Prince streets.

Tickets: reserved seats, $1; all others, 50 cents.

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.

JOHN JOHNSON, }
B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.
Furs altered to any shape. au19-1y

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

⁂ Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

GENIN'S LEADING STYLE for the present Fall and Winter is a brilliant realization of the happiest design that has ever been sent into his workshop to be embodied in a gentleman's hat. He invites attention to its chaste proportions, its beautiful material, and its peerless shape. Mark the details, the fitting up, as it may be called, of the naked fabric. Everything is in keeping; all is pure and classical. Much time and great expense has been devoted to the perfecton of this model Hat, yet the price remains at the old mark—*Four Dollars.*

GENIN, 214 Broadway,
oct14-2m opposite St. Paul's church

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, $580,000 safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

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Examining Physicians, New York city.

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates. sep16-6m-eow

"ASTRONOGRAPHY, or ASTRONOMICAL GEography, with the use of Globes, arranged either for simultaneous reading and study in classes, or for study in the common method," by Emma Willard, author of Willard's popular series of Histories.

The object of this work is to teach Astronomical Geography by the use of Artificial Globes. Teachers having Globes will find this book an invaluable aid.

Sample copies will be sent by mail, prepaid, on the receipt of 75 cents in stamps. MERRIAM, MOORE & CO.

oct28-3t-eow Globe Manufacturers, Troy, N. Y.

Should be in every Family, Library, and School.—THE FRANKLIN GLOBES.—We solicit the attention of the Trade to the Franklin Globes, manufactured by us. We claim for them the superiority over other Globes for the following reasons:

They are made by an entirely new and improved process.
They are much stronger than other globes.
They are warranted against cracking.
They give the latest changes and divisions.
They are sold at lower prices than other globes.
They are put up in attractive and ornamental metallic bronze frames, (far superior in taste and durability to the old style of wood frames,) and are packed in neat cases, suitable to preserve them in the school room.

A descriptive Catalogue, with styles and prices, will be seen on application to the manufacturers.

MERRIAM, MOORE, & Co.,
Globe Manufacturers, Troy, N.Y

For sale by D. Appleton & Co., and A. S. Barnes & C., New York.
oct. 28-1y-e3w-3.

HECKERS' FARINA, Prepared expressly for families, a delicate and appropriate food for all Seasons, and one of the most economical, nutritious, and wholesome preparations ever brought to the table, eminently combining the gratification of the palate, with ample and healthful sustenance of the body.

Strictly speaking, Heckers' Farina is neither stringent nor laxative, but restorative; strengthening the digestive, and absorbent system. In disordered bowels, Diarrhea, Dysentery, and even in cases of Cholera, when food is deemed admissible by the Physician, Heckers' Farina cannot fail to be salutary, and wherever known, is extensively used in Hospitals and private practice. The preservation of health, or the prevention of sickness, is at least as important as the curing of disease. People in health should therefore use Heckers' Farina freely as common food, to preserve the inestimable blessing. For sale by Grocers & Druggists generally, Wholesale by the manufacturer, HECKER & BROTHER at the Croton Mills, 201 Cherry st. New York aug19-3m

GREAT BARGAINS! CARPETING 25 per cent. less than Spring prices.—Elegant Velvet and Tapestry Carpeting, from the recent large auction sales, now selling for less than the cost of importation.

New styles Velvet,	10s. to 14s. per yard.
" " Tapestry,	8s. to 11s. per yard.
" " Brussels,	8s. to 10s. per yard.
" " 3 Ply,	8s. to 10s. per yard.
" " Superfine,	5s. to 7s. per yard.
" " Ingrain,	2s. to 4s. per yard.

Also a large stock of new patterns Oil Cloths, and all other Goods pertaining to the trade, equally low. SMITH & LOUNSBERRY,
oct14-2m 456 Broadway, near Grand, Cheap Side.

WANTS.

TENOR AND SOPRANO.—The advertiser desires an engagement for himself and wife in some quartette choir in this city or Brooklyn. They have qualifications of the first order, both as regards voices and cultivation, and are acquainted with the Episcopal service. Address, "Novello," Boyd's City Post-office.

THE SERVICES of an Episcopal Clergyman are required for the promotion of a religious enterprise. A gentleman willing to devote a few hours per day, for a short period, would be compensated. Address, confidentially, G. B., at this office, for two weeks.
nov25-2t $

WANTED—By a highly respectable American Lady, a situation in a genteel family, to instruct in the primary branches of an English education. To a family living in the country, the above offers peculiar advantages. Advertiser has no objection to assist in the care of the household, being fully competent, or as companion to a lady. Salary no object, a comfortable and quiet home only being desired for services rendered. Address, Beauchamp, at the office of this paper, until the first of December. nov18-2t-$

WANTED.—A Gentleman who has had experience with boys, to undertake some supervisional work, and, if required, to teach the English branches, and the elements of Greek and Latin. A candidate for Holy Orders will enjoy especial advantages. Address the Right Rev. President of Burlington College, Burlington, New Jersey. nov18-3t-$

WANTED by a young lady, a Communicant of the Church, a situation as Soprano singer in some Church Choir in this city, or in Brooklyn. She is qualified to take charge of a small organ, and would be willing to do so, if required. Address G. R. D., Brooklyn Post office.
nov 18-2t.

BOARD IN BYOOKLYN.—A small private family, residing in a desirable locality in South Brooklyn, convenient to cars, stages, and ferries, will accommodate two or three gentlemen with furnished rooms, with or without partial board, on moderate terms.

Episcopalians preferred. Best references required.

Apply at 243 Court street, near Union-street, South Brooklyn.
nov 11-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the *"Curiosity Shop of all Nations,"* "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases, Toilet and Jewel cases,
Card, Odor, and Cigar cases, Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks, Chess, Dominoes, Checkers,
Paper and Pen knives, Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap, Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the *"American Institute" at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms, Kitchens, Rooms, Tools,
Buildings, Animals, Railways, Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces, Garden and House Utensils,
Magic-Lanterns, Tops, &c. Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous *"Rag Doll," Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams, Paul and Virginia, Ruth,
Magic Ring, Conundrums, Bible History, Poor Richard,
London cries, Regetta, &c., &c. Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind, National Costumes, &c., &c., &c

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the *"Emporium"* pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the *"Great London Exhibition."*

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

JOHN RAY, AUCTIONEER, Store 439 Grand street. Particular attention paid to Commission business, and prompt returns made.
sep30-6m

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most adantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c Orders respectfully solicited and promptly at tended to. my27-1y-5m

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BOOKS PUBLISHED BY JOHN HENRY PARKER OF OXFORD, AND THE PUBLICATIONS OF THE OXFORD UNIVERSITY PRESS.—STANFORD & SWORDS, 637 Broadway, have been appointed agents in the United States for the sale of the publications of John Henry Parker, of Oxford, and the Oxford University Press, and are prepared to supply the TRADE.

They would particularly call the attention of Colleges and other literary institutions to Mr. Parker's unrivalled editions of the *Greek and Latin Classics and other Educational works.*

Catalogues, with the American prices, will be sent free of postage, from which the usual discount will be made to *the Trade.*

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EUSEBIUS—The Ecclesiastical History of Eusebius Pamphilus, translated from the original, with an Introduction by Cruse, and a Historical View of the Council of Nice, by Isaac Boyle, D.D. Ninth edition, $2 25.

Published by STANFORD & SWORDS,
2t 637 Broadway,

ANTHEMS FOR THE COMING SEASON, at Novello's Sacred Music store, 389 Broadway.

For Thanksgiving Day.

A large collection of Anthems, in score and separate vocal parts, by Boyce, Croft, Clarke, Corfe, Green, Hayes, Kent, and all the great composers, for one, two, three, four, five, and eight voices. Scores and parts of each Anthem to be had separately.

Anthems for Christmas.

HOPKINS, E. J.—"Let Us Now Go Even Unto Bethlehem," S.A.T.B. 19c. Single Vocal parts, 13c. Class copy, 3c.

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GREENE—"Behold, I Bring You Glad Tidings," for two Trebles or Tenors, with Chorus for Four Voices. 38c. Separate Vocal parts, 22c.

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JACKSON (Masham).—"Short and Easy Anthems," suitable for Country Choirs:—Sing, O Heavens (4 voices), 25c. Separate Vocal parts, 13c. O Zion, that Bringest Good Tidings (4 voices), 63c. O Come Hither and Behold (4 voices), 63c.

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